

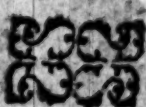
Prouerbes or

Adagies, gathered out of
the Chiltades of Cras-
mus, by Richar-^d Howson.

With ^{an} ~~addition~~

as well ^{as} Latin

Prouerbes, as
of ^{the} ~~the~~ ^{same} ~~author~~.



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Fleetestreete, by
William How.

1569.

The Prologe of the

Author.

FOrasmuch, as I thinke it
will be no lesse pleasaunt
thē profitable vnto you (good
Readers) to heare some of the
most net and handsome Pro-
uerbes, which the incompara-
ble learned man Erasmus Rote-
rodamus hath in his booke of
Chiliades, gathered together
out of the moste approued Au-
thors: although it be a matter
of great importaunce, to handle
them in their kinde, and a pro-
uince far surmountinge the
sklender capacitie of my witte:
yet for your sakes and for the
loue, I beare to y^e furtheraunce
and aduancement of my native
countrie. I will not sticke af-
ter mine accustomed maner,
A.ii. which

The Prologe

which is Rudiori crassiori miner-
ua, make here a brief collection
of sum of them. If ye shall like
my study and industrie taken
in this behalf. I wil be glad:
If not, yet my honest
hart is not to be
blained.

Fare ye well.



Nemo bene imperat, nisi qui per-
uerit imperio.

No man can be a good ruler, on-
lesse he hath been first ruled. Certes
nothings is truer, than this Pro-
uerbe, both because no Prince, no
ruler, no maister, can wel do his of-
fice, onles he first were a subiect and
vnder the correction eyther of his
parentes, tutors, gouernours, or
techers. And also because that a man
muste first rule his owne lustes, and
be him self obedient to right reason,
ere he can wel gouerne other.

Quique vult dicit, quæ non vult Terence?
audiet.

He that speaketh what he will,
shal heare what he wil not. Let men
beware how they rayle.

Sero sapiunt phruges.

The Trojans are wise to late:
When the seige of Troy had endu-
red

red for the space of ten yeares, then at last the Troyans which now had suffered innumerable mischieses, began to take counsaile, whether it were best to send home againe faire Helene, the occasion of al their miserie. But when theyr countrey was now with continual warres wasted and destroyed, it was to late to be wise. Euen so it is of manie at this day. They be wise, but to late.

Piscator ictus sapiet.

The fisher striken wil be wise. A certaine fisherman, when he hadde drawen vp his net, and began now to take in his handes the fishes which he had caught, chanced to take vp also a Scorpion, whiche forthwith strake him. Wel quod he, now that I am striken, I will beware. The English Prouerbe is in this fashion pronounced. The bent childe syer bredeth.

Factum stultus cognoscit.

A thing done, the sole knoweth. But
a wise man foreseeth and considereth
things, afore they come to passe.

Malo accepto, stultus sapit.

That sole, when he hath taken hurte
wareth wise. The wise man seeth
the daunger and mischief of things
afore hande. Certainelie, had I wist,
is a soles worde. And therefore the
Englishe man sayeth Better is one
fore thought, than two after.

Felix quem faciunt, aliena pe-

ricula cauerunt.

He is happy, whom other mens
perils maketh warre.

*making him
be ware*

Bordasus fortius figit pedem.

An old beaten ore fasteneth his fote
the stronger. Hiero. used this prouerbe
writinge to S. Augustine, to feare him
that he a yonge man should not pro-
uoke. S. Hieronim at that time old. For
asmuch as though sage and auncient
persons be not soone warred to re-
uenge them selues, with they be now

A.iii.

as

Prouerbes

as it were wery so; age, yet if there
be no remedie, but they must nedes
meddel, they wil giue much tougher
and more earnest strokes.

The Englishe Prouerbe saith thus.
An olde dogge biteth so;e.

Malum bene conditum ne mouetis.

Moue not an euil that is wel layed.
An incommoditie well couched, is
not to be sturred.

Stultus stulta loquitur.

A foole speaketh folish thinges. And
as our Englishe Prouerbe saithe:
A foles bolt is sone shotte, whereas
the wise man speaketh seldom and
wittellie.

Oculis magis habenda fides, quam
auribus.

Credit is rather to be giuen to the
eyes then to the eares, that is, the
thinges that be seene are more cer-
taine, than that be hearde.

Multz

Multa regum aures, atque oculi.

Kinges haue manye eares, and manie eyes, as who should say, no-thinge can be spoken, no-thinge done so secretly against Kinges and Rulers, but by one meanes or other at length it wil come to their know-ledge. They haue eares that listen an hundzeth miles from them, they haue eyes y^e espie out moze thynges then men would thinke. Wherefore it is wisdom for subiectes, not onlie to kepe their Princes lawes and or- dinaunces in the face of the worlde, but also priuely: namelie sith Daule Roma. 13. woulde * haue rulers obeyed euen for conscience sake.

Longa Regum manus.

Kinges haue longe handes. They can bzing in men, they can plucke in thinges, though they be a great waye of.

Malo nodo malus quarendus

cuncus.

La

Prouerbes

To a crabbed knot must be sought
a crabbed wedge. A stronge disease
requireth a stronge Medicine. A
shrewde wife, a shrewde hus bande
to tame her. A boysteous bozse, a
boysteous snaffel.

Malum consilium consultori
pessimum.

Euill counsaile is worst to the coun-
sailour. Counsaile is a certaine holy
thinge. And as it ought gladly to be
taken, whan occasion requireth: so it
ought aduisedlic, purely, and with-
out fraude to be given, when one
needeth it. Otherwise without doubt
Gods hand will appeare to take pu-
nishmente, of him that with falshood
and gyle hath soyled a thinge, bothe
holy and deuine. To this agreeth Ec-
clesiasticus: **W**ho soeuer (sayeth he)
giueth a leud counsaile it shall turne
vpon him selfe, and he shal not know
from whens it cometh. Here I
thinke it not a misse to take report
of

of a certaine pleasaunt fable written
in Greeke, not muche dissentinge
from this purpose, which is this.

The Lyon for weakenes of age,
beinge sicke and keepinge him selfe
in his denne, all the other beastes
acordinge to theyr duetie and alle-
geaunce, come to looke how theyr
kinge doth.

Only Reynard the Fox absenteth
her selfe. Wherefore the Wolfe now
espiong a good occasion, accuseth the
Foxe of treason vnto the Lions ma-
iestie, as one that dispiseth the king
& gouernour of al beastes, & which of
frowardnes and traitorous hart wil
not with other beastes visite his ma-
iestie, as their allegiaunce required.

While the Wolfe was thus accu-
sing the Foxe, the Foxe priuely cō-
meth in, and heareth the ende of the
Wolfs cōplainte. Now whan the
lion looked vp & espied, reynard forth
with he gnaseth w his teeth against
her. But she, after she had obteyned

A pleasaunt
fable of the
Lion.

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a space to pource her selfe, thus be-
ginneeth to make her defence. I be-
seche you Hy2 King (quod she) what
one beaste of al that be heare assem-
bled to visite your maiestie, is so ca-
refull, and busye to do you good, and
to helpe you, as I am, whiche haue
runne about euer sithens ye sickned
to seke counsaile for your maladie,
and now at last, I haue serched out a
soueraigne medicine of the Physiciē.
The Lyon hearinge this, streight
charged her to tell the Medicine.
Truly, quod the fox, if ye wil sle the
Wolfe & wzap your self in his skinne
ye shal finde (say they) ease of your
payne. The Lyon light of creditie,
forth with ranne vpon the Wolfe,
and slewe him, who thus killed, the
craftie Fore laughed that the sklau-
derous & euil counsaile of the Wolfe
lighted vppon his owne pate. Let all
counsailours beare this example wel
in minde. If they be nothing moued
with fables. Let them at lest be ad-
monished

monished with the historie of Aman
in the booke of Ester which is in the
Bible.

Suum cuique pulchrum.

Euery man thinkes his owne thing
faire. Mans mind is so infected with
the blinde loue of it selfe : that thou
shalt finde no man so sobze, so ware,
so loking about him: but in esteeming
his owne thinges doteth.

*Patria fumus, igni alieno lucu-
lencior.*

The smoke of a mannes owne
countrey, is much clearer than the
fyer in a straunge countrey. The
countrey wherin we be bozne, pleas-
seth naturallie euerie man best, and
he longeth continuallie to see it: yea
be his owne countrey neuer so vni-
kinde vnto him, let his owne coun-
treymen bannish him, exlude him,
thrust him out neuer so spitefullye,
yet he can not so harden his harte,
but

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but he must needes loue it, desire to heare of it, be glad to be at one with it againe. Which thinge the examles of mooste renowned persons haue wel declared.

Frans occipicio prior.

The foxcheade is afoze the hinder parte of the heade. As who shoulde say, the thing a man seeth done afoze his face, and in his own presente, is for moost parte better done, then that is done behinde his backe.

The masters
eye.

A certaine man (as Aristotle telleth) was asked what thing best feedeth a horse, he answereth, the maysters eye. Hitherto pertayneth also the storie that Celile telleth. A certaine man wel fed had a very leane horse. Now when he was asked what was the cause, that his horse was so leane he answered that this ought not to seme any maruaile at all, if he were in better liking than his horse, for as much, as he him self fed him self, but
his

his seruant feede his horse. These things tende all to this ende, that every man shoulde as much as may be, execute his busines, his callinge, his office by him self, and not by vicars or deputies, as nowe we see done, wel nere of all degrees of men.

There be Kinges, there be Cardinals, there be Bishops, Prelates, and sondry other officers and Magistrates in Christendome, which do at by vicars and deputies, but them selues liue in most idleness, and in all kindes of pleasure like Popes. Would God these woulde take example of our most vigilant Prince & soueraigne Lorde Kinge Henry the eyght, who not only setteth vigilant deputies and ministers vnder him, but also loketh him selfe right basely vpon his charge committed vnto him of God.

Aequalis æqualem delectat.

Like deliteth the like. Likeness of manners, egalitie of age, similitude
in

Proverbs

in all thinges wonderfullie knitteth
persons together gedzeth frendship.
We se younge persons keepe cōpa-
nie with younge persons, aged with
the aged, wee se learned men resort
to learned, vnthziftes do gather to-
gether with vnthziftes, and good fel-
lowes with such as be good fellowes,
and so forth.

Similitudo
mater amor.
715.

Simile gaudet simili.
The like deliteth in the like: or as
the English man saith.

Like will to like. Similitude (as
Aristotle sayeth) is Mother of loue.
Wherefore, where a full likenes in
all pointes is betwene persons, ther
no doubt is most vehement and ar-
dent loue.

Semper similem ducit Deus
ad similem.

God alwaye draweth the like to
the like.

Semper graculus assidet graculo.

Alway

Alwaye the Iaye sitteth with the Iaye. These Proverbes be of one sence and meaninge.

Figulus figulo inuidet, Faber fabro.

The potter enuieth the potter, the smith the smith. The Englishe man pronounceth this Proverbe in this sort: One begger biddeth wo that an other by the doze should go. Assuredly where men exercise one science, there commonlie the likenes of the science doth rather gender hart brenninge then it doth, loue or beneuolence.

Cretenis Cretensem.

One false marchaunte deceiueth an other. The men of Crete were in olde time much reproued for their falshode and deceite.

Cretiza cum Cretensi.

Practise craft with the crafty. Of the vanitie and dissimulation of the Cretians, the Apostle Paule also
B.i. speaketh

Proverbes

speaketh. This Proverbe bidde the
vs otherwiles to dissemble with dis-
semblers, namelie where singlenes
wil take no place. The English Pro-
uerbe saith: He had neede to haue a
longe spon, that shoulde eate with
the deuill, meaninge, that he whiche
must haue to do with craftie persons
ought himselfe to know craffe.

Principium dimidium totius.

The beginninge is halfe the hole.
Where be manie greate delayers.
Longe they be ere they can be per-
swaded to set vpon an honest ad, so
manie perils they cast. To morow,
to morow they say wee will begin,
but this to morow is ever comming
but neuer present, wherfore who so
with god courage ventureth vpon
his matters, hath alredy half done.

Satijs est initijs mederi, quam fini.

Better it is to remedie the begu-
nings then the endes. Stoppe a
disease

disease (saith the Poete Ouide) while it is in the comminge. Medicine is sought for to late, when by long continuance of time the disease catcheth ones strength. Venienti
occurrite
morbo.

Audaces fortuna iuuat.

Fortune helpeth men of good courage. He that feareth y his matters shall not haue good successe: shall neuer bringe his matters to passe. A coward verely neuer obteyned the loue of a fayre Ladye. Also an other English Proverbe saith: Spare to speake, and spare to speede.

Fratrum inter se ira sunt acerbissima.

The discorde of brethren betwene them selues is most bitter. This to be true, wee haue manie examles out of Histories, of Cain and Abel, of Romulus and Remus, of Jacob and Esau, and of infinite other.

Taurum tollet, qui vitulum sustulerit.

B. ii.

De

The Prologe

He that hath bozne a calfe, shal also beare a bull, he that accustomed him selfe to litle thinges, by litle and litle shalbe able to goe awaye with greater thinges. One named Milo, was wont euery day to beare a certaine way on his shoulders a calfe. At length the calfe grew to a great ore, his daily exercise made him still able to beare the ore, when the ore was now of an exceeding great quantitie, ye see what maistries vse woꝝketh.

Viuorum oportet meminisse.

We ought to remember the liuinge. There be many that loue to talke of dead men, yea, and with dead men as much as in them lieth.

And if they goe aboute to extende their liberalitie, and to do anye good deedes, they had leuer lash out theyꝝ wicked Damnon on the dead, than on the quicke. So litle regarde they haue to the liuelle Images of God, whom God neuertheles so tendreth
that

that whatsoeuer wee bestowe vpon them, he counteth bestowed euen vpon him self. Also this Proverbe hath place against them, that immoderately bewaile the dead. Where vnto agreeth our English Proverbe, sayinge: Wee oughte to liue by the quicke, and not by the deade.

Mature fias senex, si diu velis esse senex.

Become an olde man betime, if thou wilt be an olde man longe. Be this wee be monished. That while wee be stronge and lusty, wee cease from ouermuche labours, and also from suche riottes, dalliaunce, and surfettinge, as commonly youth desireth. For who so continueth in them, shall fall into age, that is to saye, into weakenes of nature or euer he beware. Wherefore if he entend to liue longe, and to liue manie winters an olde man, let him forsake the fonde ragies of youthe be

B.iii. times.

Prouerbes

times. This Prouerbe in Englithe is thus. Begin betime for to be sage, if thou wilt leade longe olde age.

Oportet remum ducere, qui didicit.

He ought to holde the oore that hath learned it. That is to saye: Euerye man must practise that science and facultie, that hath bene afoze taught him. Let not the shomaker medle further then his shoes. Lette the ploughman talke of his plough.

Ex vno omina specta.

By one consider all, that is to say, of the pofe of one thinge, coniecture the reste. Of a pece of mennes proceedinges, gesse the residue.

Ex aspectu nascitur amor.

Of sight is loue gendred. No man loueth that thing he knoweth not, of companieng and resoꝝting together springeth mutual loue. And namelly the eyes be lures and baytes of loue. Wherfoze if thou wilt not lone the thing

thinge that is vnlawfull for thee to loue, abstaine from beholdinge. He that beholdethe a Woman (saith the Christ) with a lust vnto her, hath alreadie played an aduouterers parte with her in his harte. If thine eye therfore be an impediment, and led vnto thee, plucke it out. Better it were for the to entre into Heauen without an eye, then with both eyes to be caste into hell fier. Nowe wee reade that certaine Philosophers euen for this cause, and amonges them Democritus) plucked oute theye Democritus own eyes, because they were the occasioners, & prouokers of al euill afflictions & lustes. But albeit Christ meante not, that we shoulde so desfourme our bodies and spoyle oure selues of a mebre of the same, which otherwayes is very profitable vnto vs, yet we Christen men be so inhibited by this commaundemente of Christ, that we ought not to fasten our eyes, where it is not lawfull.

Prouerbes

For better it were to lacke the operation of the eyes and neuer to behold thinges delectable to the eye, then by the same to be in daunger of damnacion. The English man hath a pzetie Prouerbe soundinge muche to the same purpose, whiche is this. That the eye seeth not, the harte rueth not.

Candidæ musarum ianua.

The doores of the muses be without enuie, that is to say: learned persons ought freely, gentilly, and without enuie admit other vnto them, that desire to be taught or informed of them.

Ad consilium ne accesseris, antequam voceris.

Come not to counsaile, afore thou be called.

Iucundissima nauigatio iuxta terram, ambulatio iuxta mare.

It is most pleasaunt rowing nere
the lande, and walking nere the sea.
Man is much delited with varietie.

Non est eiusdem & multa, &
oportuna dicere.

Quintilian.

It is not for one man to speake both
many wordes & apte wordes. This
Proverbe teacheth vs to eschewe
muche talke, for asmuch as for most
part, he must needes fayle in his
speache, that loueth to haue many
wordes. To this agreeth the wise
man in his Proverbs, where he
saieth, that vnto much speaking is
sinne annexed. Also oure Englishe
Proverbe is not to be forgotten,
whiche saieth: where many wordes
be, the trueth goeth by.

Quot homines, tot sententie:

So many men, so many wittes.
So many heades, so many iudge-
mentes. The apostle Paule not for Rom. 9.
getfull herof aduertiseth vs, that for
the

Prouerbes

the excludinge of contencion wee
suffre euery man to abounde in his
owne sence, whose counsaile if your
diuines in Chzistendome woulde
solowe, there shoulde not be at this
day so great dissension in the Church
in matters of small weighte. For
there be manie thinges which with-
out dainger of the Chzisten Religion
may be vnknown wel ynough.

Emere malo, quam rogare.

I had leuer bie, then begge. Or as
the Englishe man pronounceth. He
that goeth a borrowiing, goeth a sorow-
winge. Hereby signified he that a
thinge obtained, with much sute and
prayer, is in deede dearelie boughte.
For assuredly to an honest hart, it is
death to begge, onles it be of his spe-
ciall friende, of whome he might be
as bolde as vpon him self, in so much
that he had rather bie the thing very
deare for his money, then to get it by
petition at an others mans hande.

Vbi

Vbi amici , ibi opes.

Where frendes be , there be goods.
Where vnto oure Englishe Pro-
uerbe alludeth : A friend in Court is
worth a penny in purse.

By this is meant, that friendes be
better than money , and that vnto
the sustentation of mannes life ,
friences be moze auaylaible with-
out money , than money withoute
friendes. And for this cause amon-
ges the Scythians (as Lucian decla-
reth) he was couéted the richest man,
which had the surest & best friendes.
But now if a man will haue respect
to the maners of these dayes , wee
had neede to turne the Proverbe
and saye , where godes be , there be
friendes.

The miner
of the Sei-
thians.

Durum est contra stimulum cal-
citrare.

It is harde kickinge against the
gode. It is euill striuinge againste
the

Prouerbes

the streame, that is to say, It is great foile to struggle against such thinges as thou canste not ouercome, or to prouoke the, who if they be sturred may do y displeasures, or to wastle with Gods prouidence, and the incommoditie, whiche thou canst not auoyde, by thy impacient bearinge not onely, not to escheu it; but also to double the same.

Pecunie obediunt omnia.

Eccle. 10. Unto money be all thinges obedient. This Prouerbe was neuer better verified than at this daye amonges Christen men, whiche neuertheles by theyr profession, ought to despise worldly goddes.

Veritas simplex oratio.

Trouthes tale is simple, he that meaneth good faith, goeth not about to glose his communicacion with painted wordes. Plaine and homely men call a figge, a figge, and a spade,

a spade. Rhetorike and colozinge of
speech, proued manye times a mans
matter to be naught.

Tunica, pallio, propior est.

My cote is nerer me than my robe
or golwe. The Englishe Prouerbe
sayeth thus: Pere is my cote, but
nerer is my thyzt. By this is signi-
fied, that one friende is nerer unto
a man, than an other is.

Omnes sibi melius esse ma-
lunt, quam alteri.

Terence

Euery man loueth him self better
than he loueth an other. Whether
this sayeng may stād with Chzistes
doctrine, which biddeth vs loue oure
neighbour as our self: let y doctours
and pprofessours, of diuinite discusse.
For some there be that put degrées
of charitie, and will that charitie
shoulde begin first at a mans owne
selfe.

Multa

Prouerbes

Multa cadunt inter calicem, su-
premaque labra.

Manie thinges fall betwene the
cuppe and the mouth. The occasion
of this Prouerbe was this.

Anceus.

There was a certaine person cal-
led Anceus, whiche was sonne to
Neptune. This Anceus in solwinge
tyme of vines, called soze vppon his
seruautes for to apply theyr woꝝkes
with whiche impoꝛtune calling on,
one of his seruātes beinge euen for
werines of y labour, moued against
his maister. Well maister (q he) as
hastelie as ye now cal vpon vs, it shal
not be your chaūce euer to tast wine
of this vine. After, when y vine tree
did spꝛing vp happelie, & the grapes
were now ripe, the maister trium-
phinge and much reioysinge, calleth
for the seruaunt and commaundeth
him to presse wine into his cuppe.
Now, when he had the cuppe full of
wine in his hand redy to set it to his
mouth

mouth, he putteth his saide seruaunt
in minde of his woꝝdes, vpbꝛayding
him of his false prophesieng. The
seruaunt than bzingeth forth thi
sentence to his mayster. Betwene
the cuppe and the lippes may come
many casualties. While the seruaunt
was thus speaking, and euen as the
maister was lifting vp the cuppe to
his mouth, beholde the chaunce, so-
denlie commeth runninge in, an
other seruaunte, and telleth howe a
great wilde boze is destroyenge the
byneyarde: Which tidinges as sone
as Anceus heareth, forthwith he set-
teth downe his cuppe, and runneth
vppon the wilde boze, of whome
(while he was chasinge of him) he
was greuously wounded, & so died.

Let his example teache men not
to trust on the slippernesse of Foꝛ-
tune. Foꝛ it commonlie commeth
to passe, that when menne thinke
the selues most sure, they be sonest
deceyued.

Bis

Prouerbes

Bis pueri senes.

The opi-
nion of
Aristotell.

Olde folke are twyse childzen, or double childzen. Aristotle in his Politikes writeth, that after two and fifty yeares, the sharpenes of wit wareth blunt and dull, wherfoze commonly from that time men and women growe every day moze childish and moze, so that, whan they come ones to extreme age, as to foure scooze or there about, they differ in witte and falcions very litle from childzen. I say commonly, for all be not so, but such as exercise not theyr memozy, and will not retaine their mindes occupied in the practise and continuall exercise of honest and colly businesses.

Ne Hercules quidem contra duos.

Not Hercules against two, that is to saye: Though a man neuer so muche excelleth other in strengthe, yet it wil be hard for him to matche two

two and mo at ones. And one man
may lawfully giue place to a multi-
tude.

Vnus vir hullus vir.

One man no man. One man lefte
alone, and forsaken of all the reste,
can do litle good.

Ne sutor vltra crepidam.

Let not the shoemaker go beyonde
his shoe. Plinie reherseth this history.
When the most cunning and excel-
lent painter Apelles had made anye
goodly & excellent peece of worke,
he was wont to set it out towarde
the strates side, y men might loke
vpon it, and talke thev fantasies of it,
and he him self woulde also lye lur-
king in a corner, to heare mens iud-
gementes, what fault were founde
in his worke, to thintent, if there
were anye thinge amiss, he might
amende it. Amonges other, there
came to the Hall where his worke

Apelles the
cunning
painter.

C.i. stode

Prouerbes

Mode out to be seene a shoemaker,
 which beeing well & picture, anon
 espied a fault in the shoes, that there
 lacked a latchet. Apelles againste the
 next daye amendeth the faulte. The
 next daye the shoemaker commeth
 againe, and taking a litle pride that
 he had founde a fault, in so cunninge
 a mans worke beginneth to find an
 other faulte in the legge. Apelles not
 sufferinge his sawcines, cried oute
 vnto him. Lette the shoemaker not
 passe the shoe. Certes, euerie man
 oughte to medle no further then he
 can skill of. Euery man (saith Aristotle)
 is a mete iudge of that him selfe is
 learned in. For he saith: a blind man
 ought not to dispute of colours. And
 therfore Quintilian writeth, & sciens
 shoulde be happye, if only artificers
 might iudge of them.

Nequicquam sapit, qui sibi non
 sapit.

He is in vaine wise, that is not wise
 for

for him selfe. This Proverbe howe true it is, I will not dispute, but sure I am, y men of our time kepe this sayenge so iompe, that he is not counted worthy to be called a man which by anie meanes can not seeke his owne auantage.

Howbeit, I can not denie, but a man may verie well after an honest sorte loke to his owne profite and gaines, where he is in that place, as he may helpe him selfe.

For as oure common Proverbe saith. He is an euill cooke, that can not like his owne fingers.

Dicendo dicere, discunt.

By speaking men learne to speake, by wzing men learne to wite, by singing to sing, by tellie every science is gotten by learninge of the same.

Nunquā ex malo patre bonus filius.

Of an euill father cometh neuer a good childe. For as oure Englishe Proverbe testifieth. The younge

C.ii.

cocke

Prouerbes

cocke learne to crowe of the olue.

Mali corui, malum ouum.

Math. 5.

Of an euill rauen an euill egge.
These two Prouerbes be of one
meaning. Of euil is engendred euil.
The child for the most part foloweth
the fathers steppes. An euill tree
(saith Christ) can bring forth no good
fruite. Our fore parentes Adam and
Eue were for their transgression de-
prived of original iustice, of the true
feare of God, of the true and pure
loue of God, of the true and perfite
knowledge of God. &c. Wherefore all
wee that be spronge of them, can not
but be likewise spotted, and natu-
rallie corrupted with y^e same vices.

Qualis vir, talis oratio.

As the man is, so is his talke. The
talke of honest men is honestie, the
talke of knaues, is knauerie.

Facile cum valemus, recta con-
silia xgrotias damus.

W^m Han

When we be hole, we easelie giue
good counsaile to the sicke. This sen-
tence of Terence is not muche vnlike
the wise aunswere of Thales the
sage who being demaunded what is
the most harde thing to do: answerd,
to know thy selfe. Againe when the
same Thales was demaunded, what
is the easest thinge of all : He aun-
swered , to giue good counsaile to
other.

The aun-
swer of
Thales.

Quæ supra nos, nihil ad nos.

The thinges that be aboue vs, be
long nothing vnto vs. This was the
sayenge of Socrates. But we may
also turne it the contrarie way. The
thinges that be vnderneath vs , per-
teyne nothing vnto vs . For as wee
oughte not curiously to enserche,
what thinges be done in Heauen: so
is it no lttel folye narrowly to seeke
what is done vnder the earth. And
as it becommeth not Iacke Straw to
reason of pꝛinces matters, so againe

C.iii.

it is

Prouerbes

it is not seminge for persons of honest honour to be euer busie in euery triflinge matter.

Horace.

Optat Ephippia bos piget optat
ara recabullus.

The slow ore wisheth for the saddle,
and the gelding to eare the ground.
No man is contented with his lotte,
the courtier woulde dwell in the
countrey, the dweller in the coun-
trei woulde be a courtier, the ba-
chiller wisheth him selfe married,
whan he is married, he would be vn-
married.

Nosce teipsum.

Knowe thy selfe. Plato ascribeth
this diuine sentente vnto Apollo.
But whose sayenge so euer it was.
Certes it is both true and godlye,
and worthy of Chyristen men to be
continuallie bozne in minde.

Ne quid nimis.

Nothing to muche. D: (as we com-
menlie say in Englishe; To much of
nothing

nothing is good. Ther is saith (Horace)
a measure in thinges, and certaine
lustes our whiche, and on this side
which, the right can not stand. Mea-
sure, no doubt is an high treasure.
Some can not do but they ouer do,
either in the redzesse of the abuses in
the church, they will runne to farre
and quite and cleane, take away all
honest ceremonies, traditions, and
lawes, or els in the mainteininge of
that is honest, they will without
choise stiffely defende, yea, and kepe
still in their churches all custome ce-
remonies & traditions be they neuer
so detestably abused, and gone from
the first institucion. So hard it is to
kepe the golden mediocritie, whiche
the said Poete Horace ful wittely de-
scribeth.

Aurean
quisque
mediocri-
tatem. &c.

Sponde, noxa praesto est.

Be suretie for an other and harme
is at hande. What losse: what vtter
vndoinge, commeth by suretiship,
who knoweth not. Albeit, I graunt,

C.iiii.

a man

Prouerbes

a man must beare with his friends,
and in case of necessitie also with the
poore and needie.

Non omnes qui habent Citha-
ram, sunt Citharœbi.

All that haue harpes be no harpers.
Outwarde signes manie times de-
ceiue men. All that haue the gospell
hanging at theyr gyrdels, be no go-
spelers. For againe al that dispraise
the leude fascions of the Papistes,
be not forthwith Heretiques. Wee
ought not to iudge, accordinge to the
outwarde apperaunce of thinges.

Simia, simia est, etiam si aurea
gestet insignia.

An ape is an ape, althoughe the
weare badges of golde. This Pro-
uerbe aduertiseth vs, that the orna-
mentes of Fortune do not chaunge
the nature of man. The occasion of
this Prouerbe (as telleth Lucian)
came herof. A certaine king of Egypt
kepte a numbze of Apes, and caused
them

The maske
of Apes.

them to be taught the fourme and
 waye of daunsinge. For like as no
 beast approacheth nerer to the figure
 of men, then the ape: so is there none
 other beast, that eyther better or
 moze willinglie counterfaiteth mā
 aces, gestures & fashions, than this
 beast. Being therfore anon taught
 the feate of daunsing: they began to
 maske, clad in purple robes, with
 visours on their faces. Thus of long
 time this gorgeous sighte delited ex
 cedinglie the Kinge and his Lordes
 and Ladies, til at last a mery fellow
 bringinge preuile in his bosome a
 good sort of nuttes, did cast them in
 the floze amonges the maskers.
 Were forthwith the Apes, so sone as
 they sawe the nuttes, forgettinge
 they daunsinge, beganne to shewe
 what they were, of the daunsers re
 toured into Apes, and tearinge a
 sunder they visours and maskeinge
 apparell skambled and wente toge
 ther by the eares for the nuttes not
 without

12
Prouerbes

without great laughinge of y^e lookers
on. It is to be feared lest at this day,
there be in Christendome manye
Apes (that is to say) counterfeiters
which by a Greake worde wee com-
monlie cal hipocrites) decked in pur-
ple badges and cognisances, that is
to witte, which beare outwarde
signes and badges of great holines
as though they were lambes, but in-
wardly they be rauenous Wolves.

Artem quauis, alit regio.

Arte or cunninge euery countrey
nourisheth, that is to saye, cunnigne
men, & suche as haue any facultie or
science, whether so euer they go: shal
lacke no living. Cunnigne (they say)
is no burthen. It neyther can be ta-
ken from the by theues, and into
what part of the world so euer thou
go, it foloweth the. Suetonius writ-
teth, that is was shewed before vnto
The mperour Nero by his Astrono-
mers, that the time shoulde come
when

Nero.

When he shoulde be put oute of his Empire, by reason whereof he gaue him selfe muche the more egerlye vnto y^e studie of Musike, in so muche that he became very excellent, and then he was wonte to haue oft in his mouth the said Prouerbe. And esteemed it the folweleste reproche that coulde be sayde vnto him to be called an euill harper or player vpon instrumentes. The same thing also, (as in an other place is mencioned) did happen vnto Dionisius Kinge of the Syracusans, which after he was thrust out of his Kingdome, came to Corinth, and there did set vp a schole and taught childzen letters and musicke. For this cause amonges the Greakes is art or cunning called the port or haven of necessitie vnto men moztall, that is to say, the onely refuge in pouerty. Wherfoze so many as be wise, though they haue abundance of worldly goodes for the time, yet let the not despise honest artes,

Sciens the
port of
neede.

next

Prouerbes

neither yet be recheles in bzinging
vp theyr childe, and putting them
to learning or some facultie, where
by if fortune faile, they may yet get
them a liuinge.

Tamer.

Omnia rerum vicissitudo
est.

There is an alteration of al thinges
This sentence of Terence signifieth,
that in mens thinges nothing is per-
petuall, no thing stable, but all passe
and repasse euen like to the ebbing
& flowing of the Ocean sea, where
vnto the English Prouerbe alludeth
that saith: After a lowe ebbe, com-
meth a floude, whiche hath the same
sence, that the laten hath.

Iucunda vicissitudo rerum.

Chaunge of thinges is pleasaunt.
Where shift of thinges is not, mans
minde anone shall ware werie and
dull. For assuredly such is the nature
of thinges, so great lothsomnes, there
is of

Is of mans appetite, that nothinge
can be so sweet, but shal be abhozred,
if it be any longe while vsed. No-
thing is so galaunt, so excellent, that
can longe content the minde. And
therfore the Poete Iuuenall writteth
very handsomly.

A seldom vse of pleasures maketh
the same the more pleasaunt. Shift
& variete hath so great force in euery
thing that by reason of the newnes,
other whiles thinges that be not all
of the best do please men very well.

Novae tempus.

Know time. Opportunitie is of such
force, that of honest it maketh vn-
honest, of dammage auantage, of
pleasure, greuaunce, of a good turne
a shrewed turne, and contrariwise
of vn honest honest, of auantage
dammage, and brieftie to conclude it
cleane chaugeth y nature of thinges.
This oportunitie or occasion (for so
also ye maye call it in auenturinge
and

Prouerbes 10

e finishinge a busines: doubtles beareth the chiefe stroke, so p not without good skill the paines of old time counted in a diuine thinge.

And in this wise they painted her. They made her a goddesse standing with fethered fete. vppon a whele, and turning her self about the circle therof most swiftly; beinge on the former part of her head moze bearded and on the hinder part balde, so that by the fore parte she may easely be caught, but by the hinder part not so.

Mala parta, male dilabuntur.

Evill gotten good go evill awaye.

It is commonlie seene by the highest providence of God, that Gods unlawfully gotten canise awaye: no man knoweth how.

Occulta musicae, nullus respectus.

Of musike hid is no regarde. None a man neuer so excellent learninge

of knowledge in any feate, yet if he
be not knowen, he is had in no price.
A like thing is red in Ecclesiastico. Of Cap. 29.
wisedome hidde, and of treasure cast
in a cozner, commeth no pzoofite.

Vna hirundo non facit ver.

It is not one swalowe that bryn-
geth in somer. It is not one good quar-
litte y maketh a ma good. Swalowes
be a token of the beginning of somer:
yet one swalow is no sure token. Al-
so ye may vse this pzouerbe, when
ye will signifie that one day or littel
time is not yntough for the achenyng
of a great matter. Which is all one
with this in English: Rome was not
buylt in one day.

Altera manu fert lapidem, pa-
nem ostentat altera.

Plato.

He beareth in a stone in the one
hand, and bread in the other. Such
persons be in England not a few.

Bis

Prouerbes

Bis dat, qui cito dat.

He giueth twice, that giueth quick-
lie. He that doth a man a good turne
spædely and without delay, doth him
a double benefite.

Honos alit artes.

Honour maintaineth cunning. Be
a man neuer so excellent in anye
science or feate, if he be nothing pro-
moted or set by, anone he is discour-
aged, yea; & all they y^e be studentes
of the same, be in like wise discour-
aged. On the contrarie part, let cu-
ning persons be had in honest repu-
tation and be worthily preferred,
anone ye shall see both them & other
by they^r example strue, who maye
excell other.

Verecundia inutilis viro egenti.

Shame fastnes is vnprofitable to
a needie person. This Prouerbe ad-
monisheth vs, to cast awaie bash-
fulnes where neede constraineth.

For shamefastnes is very vnpro-
fitable vnto many thinges, but in
especial when the matter requireth
to attempt al wayes possible. Spare
to speake, and spare to speede.

Munerum animus optimus.

The minde of giftes is best, that
is to say. In the giftes or presentes
of friendes the price or value of the
thing, that is sente is not to be con-
sidered, but the minde rather of the
sender, as y renowned King Xerxes King
Xerxes.
receiued thankfully of an vplandish
man an hadfull of water. And Chzist Luc 21.
also preferred the widowes two far-
dinges, afoze all the riche mens of-
ferings.

Multis ictibus deiicitur quercus.

With many strokes is an Oke
ouerthrowen. Nothing is so strong,
but by littel & littel may be brought
downe. Wherfoze yong men ought
not to be discouraged by the great-

D.i.

nello

Prouerbes

nesse of an enterpryse, so it be honest, for by continuance, seme it neuer so hard, it may be reclaimed and overcome.

Diues aut iniquus est, aut ini-
qui haeres.

A riche man is eyther wicked, or a wicked mans executour or beyze, This Prouerbe s. Hierome him selfe vseth. How true it is not only experience teacheth, but our leader and capitaine Chyist also in his doctrine declareth vnto vs, which because he would fray vs from y^e wicked Hammon, saith: A Camel shal soner passe thzough a nedles eye, than a riche man enter into Heauen. Meaning that it is exceding harde for suche as flow in worldly goods to haue a mind vntangled with the same, & to beare them selues vpzight towarde God and man. Yet I will not gainsaye, but a man may be riche, and not put his confidence in his riches, as Dauid,

Math. 19.

Iob,

Job, Abraham, and many other Patriarches were.

Satius est recurrere, quā currere male.

Better it is to runne backe againe, than to runne forth amisse. Many be eyther so shamefast, or els so stiffe, in theyr owne opinion, that they had leuer runne forth still in errour and out of the way, than to apply them selues to better and moze holsonne counsailes.

Marx vltro nea putet.

Profered ware stinketh. Seruice that is willingly offered, is for most parte to be suspected.

Annosa vulpes haud capitur laqueo.

An old Foxe is not taken in a snare. Longe experience & practise of wilie and subtill fellows, maketh that thoughe in dede they be great iuglers, dissemblers, and priuie workers of falshood, yet they can not easily be taken in a trap.

D.ii. Summum

Prouerbes

Summum ius, summa iniuria.

Summum
ius.

Cicero.

Extreme lawe is extreme wrong. This is to say, then most of all men swarue from right & equitie: whan they most superstitiouslye sticke to the letters of lawes, not regarding thintent of the makers. For this is called, *Summum ius*, that is to say, the extremitie or rigoure of the lawe, whan all the strife and contencion is vpon the wordes of the law without any respecte to the meaning and purpose of the lawe makers. This fondenes of some superstitious lawyers doth marke Tully copiously and pleasauntly illude in his oration for *Murena*.

Vir fugiens & denuo pugnabit.

A man that fleeth will also fighte againe. By this we be taught, that we should not be fozthwith discouraged for a littel misfortune. Neyther yet cast them cleane vp, that haue runnen aside. For as the Englishe
Prouerbe

Proverbe saith. He runneth farre,
that neuer commeth againe.

Bonæ leges ex malis moribus
procreantur.

Good lawes be gendred of euill
manners. Lawes (as testifieth the 1. Tim. 1.
Apostle Paule) be not made for the
righteous persons, but for heremong-
ers, aduouterers, theues, traitours
manslayers, and such other. If al were
good, we should neede no lawes.

Corrumpunt moros bonos, col-
loquia praua.

Menander.

Naughtie communicacion spill
good maners. This Proverbe decla-
reth, that commonly we proue such
as they be, with whom we be con-
uersaunt.

Magistratus virum indicat.

Autoritie declareth a man. The
meaninge of this Proverbe is this,
that in a priuate life, where no rule
is bozne, a mans disposition and ma-
ners

D.iii.

ners

Prouerbes

Epaminon-
das.

ners be not espied. But let him ones
be put in office & authoritie, so that
in manner he maye doe what him
lusteth: anone he sheweth him selfe
what he is. Epaminondas properly tur-
nieth the Prouerbe the contrarie
way. For when the Thebanes euen of
spit, had put him to a very vile office
in the Citie, he despiseth it not, but
with suche diligence executed the
rowme, that were befoze, it was
counted an office of kece honest, now
it was had in high reputacion. And
to suche as maruailed why he would
take so vile and disworshipfull an of-
fice vpon him, he answered in this
wise. Not onlie a rowme or office
declareth the man, but a man decla-
reth the office.

Conscientia mille testes.

The conscience is a thousand wit-
nesses. Nothinge so much accuset h a
man as his owne conscience.

Festina lente.

Make

Take slow hast, or hast the slow-
ly. This is as much to say as temper
thy hast with slouth. To this agreeth
our English Proverbe which is this:
An hastie man neuer getteth good.
Also, soft sier make swete malte. If
ye list to knowe more of this Pro-
uerbe, most worthe continuallie to
be borne in minde, reade the Chilia-
des of Erasmus, who handled this mat-
ter at large.

Difficilia, quæ pulchra.

Harde or difficile be those thinges
that be goodly or honest. This sen-
tence of the wise man Solon decla-
reth vnto vs, that the waye of ho-
nestie, of vertue, of renoume, is
vneasie, painfull, teoperdouse, harde
whiche thinge also teacheth vs oure
Guyde and Sauour Christ, sayeng: Math. 7.
y narrowe is the way which leadeth
to life. Wherfoze let not the diffi-
cultie or hardenes of the thing with
drawe vs from honest enterprises.

D.iiii. Nemini

Prouerbes

**Nemini fidas, nisi cum quo prius
modium salus absumpseris.**

**Trust no man, onles thou hast
first eaten a bushel of salt with him.
Without sayle it is harde at this day
to mete with one, whom thou may
trust in all thinges.**

**Multas amicitias, silentiam di-
rimit.**

**Silence breedeth many frendships.
This adage monieth vs, that with
oft accompanienge, and frequents
speakinges vnto, frendships be both
gotten and maintained, and againe
with absence and leauinge of, they
be commonly broken. Where vnto
also agreeth our English Prouerbe,
whiche saith: Out of sight, out of
minde.**

**Quod in animo sobrii est, id est
in lingua ebrii.**

**The thinge that lieth in a sobe
mans**

mans harte, is in the tonge of the
Dronckarde. Dronkenfolke can kepe
no counsaile. Wherfoze it is wise-
dome both to kepe thy self from that
vice, lest thou vtterest in thy dron-
kenes the thinge, that afterwarde
shall repent the, and also not to kepe
companie with suche noz to disclose
thy hart to them, that be subiecte to
this foule vice, lest they happen to
tourne the to displeasure.

*Occasione duntaxat opus
imprebitati.*

Leudnes lacketh but occasion. Cetic-
ked and vngodly persons may well
for a time dissemble, but whan any
occasion is gotten thee: forth with
they appeare in their likenes, and
shew them selues what they be.

*Ama tanquam osurus, odoris
tanquam amaturus.*

Love as in time to come, thou
shouldest

92 Prouerbes 70

Shouldest hate, & hate as thou shouldest
 in time to come loue. There is
 no man, be he neuer so muche thine
 enemye, but here after may chaunce
 to be thy friende. It is therfore the
 propertie of a prudent & wise man,
 so to temper his affection as well in
 loue as in hatred, as he susteyne no
 incommoditie by the same. Now
 through christianite requireth of vs
 a perfect loue of our neighbour, and
 forbiddeth all suspicion: yet wee are
 not by the same commaunded to com-
 municate our secrete counsailes and
 thaffections of our harte, to all men
 alike. And againe though wee ought
 to hate no person, no not our most
 bitter enemies, yet y^e frailtie of mans
 nature is so great, & y^e occasions be so
 manye on both parties to be giuen,
 that a man ought in this case to dis-
 trust him selfe. And as he ought in
 thinges not proceedinge according to
 his desire, like & hope for better, so
 it is wisdom in prosperitie, when
 al

all is as thou wouldest haue it, to
feare and suspecte the worst.

Ignis, Mare, Mulier, tria
mala.

Fire, Sea, woman, three evils,
What thinge is more dangerous
then fier: What more perilous then
the sea: and what more comberous
then a shrewed wife:

Exercitatio potest omnia: Seneca.

Exercise can bringe to passe all
thinges. Nothing (saith Seneca) is so
harde but mans mind can ouercome
it, and continuall practising bringe it
into an acquaintaunce. There be no
affections so wilde, so unruly, but dis-
cipline and awe maye tame them.
What thinge so euer the minde co-
mmandeth she obteyneth. Some
haue accustomed themselues neuer
to laugh. Some haue forbidden them-
selues wine; some bodely luste, &c.

From

Prouerbes

From this disagreeth not the common Prouerbe, whiche wee haue in English: Use maketh maiſtries.

Fallacia alia , aliam trudit.

One diſceit driueth oute another,
As wee ſe one naile driven out with
an other naile, ſo doth many times
one craſte and gile expell an other.

Sera in fundo perſimonia.

It is to late ſparinge at the botome.
This ſentence of Seneca is worthy
to be witten vpon the doores of all
ſtoze houſes, of al countinge houſes,
vpon al kaskettes, al vellels of wine
oz ſuch like thinges. It moniſheth vs
to ſpare betimes, and not to follow
the common ſorte of prodigal yong-
kers, which when they landes and
goods be ones fallen into theyr hands,
thinke there is no botome of theyr
fathers bagges and cofers, noz no
boundes of their landes.

Amicus

**Amicus magis necessarius, quam
ignis & aqua.**

A friende is moze necessarie than
either fier or water. Assuredly how
necessarie trustie, and faithful friendes
be: is than at last knowen, whan
a man hath neede of them. There is
no person, be he neuer so rich, neuer
so mighty, neuer so much in his prin-
ces fauour, yea he be him self a prin-
ce, a Kinge, a Cesar, but needeth the
ayde of friendes. For as without fier
& water mans life can not consist, so
neither can it stand without the vse,
familiaritie, & seruice of familiars,
whom the Latines euen for this selfe
cause do call *necessarios*, and amitie
or friendship they call *necessitudinem*.
Wherefore the Proverbe meaneth
that two of the greatest comodities
that can be are gathered of friend-
ship, that is to wit, pleasure and pro-
fite. For there is nothinge, neyther
moze delectable or cherefull then
is

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is fier, neyther moze profitable then
is water. Yea also oure Englishe
Prouerbe doth not muche swarue
from the same, which saith: A frende
in Courte, is woꝛthe a pennye in
purse.

*Quam quisque norit artem,
in hac se exerceat.*

Let euery man exercise him selfe,
in the facultie that he knoweth. Let
the cobbler medle with cloutinge his
neighbours shoes, and not be a Ca-
pitaine in fielde, or meddell with
matters concerning a cōmon welth.
Let them iudge of controuersies in
the chꝛisten religion, that be learned
in the same, and not euery Jacke
plowman.

*Iniquum petendum, vt æquum
feras.*

Aske that is vnreasonable, that
thou maist beare awaye that is rea-
sonable. If thou wilt begge an Duke
of

of thy friende, aske twentye or an
hundred Dokes. This craft our mar-
chaunt men & other that sel what so
euer ware it be, know wel inough.
For if thou cheapest anye thinge of
them, forthewith they will not be
ashamed to aske double or treble p-
price of it. If they do it (saith Erasmus)
bicause that cheaper shoulde be the
more willinge, to geue the reaso-
nable & due price, it may perchaunce
be suffred, but if they do the thinge of
a minde, to circumuent and deceiue
the ignoraunt and simple persones,
and to make them beleue that thing
is of much more value then in deede
it is, surely that craft is deuclish, in-
tollerable, and far vnmete for Chri-
sten persons.

Quot seruos habemus, totidem
habemus hostes.

Loke holwe many bondmen we
haue, & so many enemies we haue.
Every man naturallie deureth to be
at

Prouerbes

at libertie, & therfore he can not, but hate in his hart, those y kepe him in bondage. And this is the cause, why also tyzannes that will of their subiectes make bondmen so abhozred, so detested, and cursed of them, that at the last they conspire all together to expulse them, as infinite exam-
ples in Chzonicles do testifie.

Optimum est aliena insania frui.

It is best to vse an others mans madnes. We vse, enioye, or take the commoditie of other mens madnes, when the thing that other men do rashely or foolishlie, we applie to our profite, pleasure and commodi-
tie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is diuers wayes to be ve-
rified.

Iucundi acti labores.

Laboures ones done, be swete. As-
suredlie

surely this is naturallie ingrauen
in the minde of euery mortall per-
son, that after painfull labours and
perils, the remembraunce of them,
is to him right pleasaunt.

Homo bulla.

Man is but a bubble, or bladder of
the water. As who should say nothing
is more frayle, more fugitiue, more
sight than the life of man. If ye re-
quire the Englishe Prouerbe, it is
this. To day a man to morow none.

Furum fur cognoscit, & lupum
lupus.

The thiefe knoweth the thiefe,
and the Wolf the Wolf. One false
harlot loneli knoweth an other.

Antequam incipias consulo,
ubi consulueris, mature facto
opus est.

Before thou begin, it is necessarie
for thee to take counsaile, and when
C. i. thou

Prouerbes

**thou hast taken counsaile, to do the
thinge spédelie.**

**Quod factum est, infactum fieri
non potest.**

**The thinge that is done can not be
vndone. For onely this one thinge
(saith a certaine Poete) is denied
vnto God him selfe to make that
thinges shoulde be vndone, whiche
ones were done. Howe great folye
than is it for a moztal creature to cal
again(e) (as they say) yester day.**

**Iustitia in se virtutem comple-
ctitur omnem.**

**Iustice compriseth in it al vertue.
He that is a perfect righteous or iust
man, without question lacketh no
vertue.**

Mendacem memorem esse oportet.

**A lyer ought not to be forgetful. It
is very harde for him that lyeth al-
wayes to agree in one tale, onles he
hath**

hath a righte good memorie, for as much as the remembrance of things seyned, is farre more hard than the memorie of true things. By reason whereof for the most parte the devisours and forgers of lyes are by this meanes taken while forgetting what they speake afoze, they speake thinges contrarie and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men can not doe all thinges. This is the sayenge of the Poete Virgill.

Multæ manus onus leuius reddunt.

Many handes make a light burthen.

Sine Cerere & Baccho friget Venus.

Without meate and drinke the lust of the body is colde. The beste way to tame carnall lust, is to kepe
C.ii. abstinence

Prouerbes

abstinence of meates and drinckes. Ceres amonges the Panims was taken for the Goddesse of cornet. Bacchus for the God of wine, and Venus for the Goddesse of loue. Our Englishe Prouerbe confirmeth the same, which saith. A licourouse mouth a licourouse taile.

Egrotō dum anima est, spes est:

The sicke person while he hath life, hath hope. So swete a thinge is life, that he that is brought neuer so lowe, yet hopeth to liue.

Plantus.

Hostimentū est opera pro pecunia.

Service is a recompence for money. He that for my service or trauell giueth me money, is acquitted, I owe him nothinge. His money is no better, then my service. And as I say in our Englishe Prouerbe. Set the hares head against the gosse giblet.

Nec omnia, nec passim, nec ab omnibus.

Pether

Neither all thinges, no: in al places, no: of all men. This Proverbe teacheth vs, that in takinge of rewardes, wee shewe oure selues not only shamefast, but also ware and circumspecte. For there be some thinges, whiche is not seminge for a man to take. There is also a place and time, that it were much better for one to refuse the gifte, that is offered than to take it. And againe there be some, of whom it is no honestie, to receiue anie gifte.

Tempus omnia reuelat.

Time discloseth all thinges. No- thinge is couered, but shalbe reueled, nothinge is hid, that shall not be knownen, saith Christe.

*Quo semel est imbuta recens ser- Horace.
uabit odorem. Testa diu.*

A vessel will kepe long the saour wherewith it is firste seasoned. For this cause Quintilian counsaileth vs forth with euen from our youth to
E.iii. learne


23 Prouerbes

learne the best thinges, sith nothing
sticketh moze fastly than that, that
is receiued and taken of pure youth
not yet infected, with peruerse and
croked maners or opinions. For bo-
relie full true is our Englishe Pro-
uerbe, That is bzead by the bone wil
neuer away.

*Nemo mortalium omnibus horis
sapit.*

No man in the world is wise at al
houres. It is only belonging to God
and properly due vnto him, neuer to
commit follie. There is (I say) no
man, but otherwiles doteth, but is
deceiued, but plaieth the fole, though
he seme neuer so wise. When I say
man, I except not the woman.

*Sui cuique mores fingunt for-
tunam.*

A mans owne maners doe shape
hyn his fortune. Men commonlie
when anie aduersitie chaunce, ac-
cuse

cause fortune, or when they see other men to prosper well in their matters, they say it is their fortune. So they lay all together upon fortune, thinking there is such a thing called fortune that ruleth all. But surely they are highlie deceived. It is their owne maners, their owne qualities, touches, condicions, & proceedinges that shape them this fortune, that is to say, that cause them, eyther to be sette forward or backward, either to prosper or not to prosper.

Dies adimit aegritudinem.

Time taketh away greivance. There is no displeasure so great, no hatred so impotent, no sorrow so immoderat, but time alwaygeth it.

Ne puero gladium.

Committe not a swerde to a childe. Who so euer putteth a childe, or a folishe and ignoraunte person (whiche in dede differeth no

C.iiii. thinge

Prouerbes

thing from a childe) in authoritie and
office comitteth a swerde to a childe.
All be it I studie in these Prouerbes
to be shorte, yet it becommeth not
me an English man and the Kinges
seruant to passe ouer with silence
the thing, that Erasmus being a straū-
ger vnto vs vouchsafed here to re-
ceyde of the most prudent and excel-
lent Prince Kinge Henry the vii. Far-
ther to oure most dread soueraigne
Lorde that now is. This excellent
King (saith Erasmus) being a Prince of
a very sharpe iudgement, & also one
that had a wonderful grace in giuing
of wittie & quicke aunswere, whan
on a time he had hearde a certaine
doctour of diuinitie preache, whiche
was one of the secte of those y^e were
called mendicāt friers, & y^e fryer had
spente his hole sermon in raging out
with open mouth like a madde man
against the life of Princes, (for there
be some that by this way seke to get
them a name) and was asked how
he

The sayeng
of the most
excellent
Prince
King Hen-
ry the
seuenth.



he liked the fryers preaching: truly,
quod the kinge, me thought that a
naked sword was committed to the
bandes of a madde man.

*Vulpes non iterum capitur la-
queo.*

The Foxe is not oftens taken in
a snare. He that wise is, will not the
seconde time stamble at the same
stone.

Mendici pera non impletur.

A beggers scrippe is neuer filled.
They that haue a beggers hart, the
more thou giuest them, the more
will they craue.

*Simiatum pulcherima defor-
mis est.*

The fayrest of Apes, is scwle.
That, that of the owne kinde is
vn honest, can not be made honest.
To be a bawde, to be a harlot, is
vn honest of the selfe nature, wher-
fore in what so euer person it be or
after

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after what sorte, it can not be made honest. Semblable it is to be indiged of all other thinges.

Exiguum malum ingens bonum.

A litle euill, a great good. Of a littel incommoditie & labour other whiles is gathered most great & highe commoditie. To this agreth the excellent sentence of Musonius that Aulus Gellius remembzeth in his .vi. booke whiche is this: If thou do any honest thing with labour, the labour goeth away, the honestie remaineth. But if thou do any dishonest thing with pleasure, the pleasure goeth away, the dishonestie remaineth.

Aulus
Gellius.

Mores amici noderis, non oderis.

Know the fashions of thy friende, but hate them not. In the manners of frendes some vices ought to be disguised and winked at.

Ignauis semper ferax sunt.

With

With sluggers or vnhardie persons, it is alwaies holy daye. They that sic labour, with for holy dayes wherein they maye loyter and giue them selues to good chere and pleasures. For amonges the olde Danimes (as full eloquentlie declared Erasmus,) certaine holy dayes were therfore giuen to þe vplandish folke & crafftmen, that in the same they might with honest disport and play refrethe them of their werines and trauaile. And to thintent þe pastime shoulde be the more moderate, they mengled therewith Religion, that is to wite, seruice of Gods. But at this daye (saieth Erasmus) the common sorte of Christians do so wylfully abuse holydayes, whiche in times past were instituted and ordeined for a goodly vse, spendinge them vpon banquettings, vpon reuellinges, stues, dyce, cardes, frayes, bickeringes, and vpon all naughtiness, neither is there at anye time

The institution of holy daies.

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more leudnes & mischiefe done them
on holy daies, when men ought most
of al to abstaine frō leudnes. Neither
do we ener folow more y^e Vanims,
then when chieflie we shoulde play
the Christians. And where as it is
euidente and plaine, that the thinge
whiche was inuented for the main-
tenaunce of Religion or deuotion, is
nowe growen to the utter destruc-
tion and subuersion of Religion: yet
(saith this excellent Clarke) I can not
know for what consideration & pur-
pose the Bishoppes of Rome do dai-
ly multiplie the holy dayes, and do
continuallie increase them into an
infinite numbze, wher as it had been
much more conuenient in this be-
half to folow wise Physicians, which
accozntge to the qualitie of the dis-
eases, do chaunge their medicines
& remedies, hauing this onely as a
marke afoze they^e eyes, that they
prescribe such thinges vnto their pa-
cientes, as be profitable to the resto-
ring

ringe and p̄seruacion of healt̄he.
Wherfoze, sith nowe it is apparant
that the thinge ones well institute,
hauinge regarde to those times, is
now by the chaunge of mens man-
ners become a decay of deuocion. I
pray you, what matter were it, to
chaunge the constitucion, moued of
the same consideracion, that the El-
ders did first constitute it. That I
say of holydaies, ȳ same is to be iud-
ged of many other thinges, not (saith
he) that I condemne the Chriſten
mens holydayes, but that I woulde
not haue thē thus increase into suche
innumerable a numbze, and that I
would wiſh rather ȳ those ſew holy
dayes, whiche the authoritie of the
aũcient fathers haue ordeined might
be conuerted to that vſe, wherunto
they were firſt inuented. For with
true Chriſten folke every day (to ſay
the trouth) is the Sabbath day and
is feaſtfull. But againe, to euill diſ-
poſed perſons and vnthiſtes, the
very

Prouerbes

Dery feastful and holy dayes, be lesse
 feastful, then be the working dayes.
 Hitherto haue I translated the words
 of the renowned clerke Erasmus. ~~But~~
 now in Englande thanked be God
 through the high benefite of our in-
 comparable Prince Henry the. viii.
 diuerse superfluous holvdays be al-
 ready abrogatē. Neither do we tary
 the bishop of Romes redzesse in mat-
 ters of Religion, which as it semeth
 forceth no more of Chyistes Church
 (ouer which neuertheles he pzetend-
 eth to haue y charge) then the hire-
 ling passeth vpon the flocke of shepe,
 as Chyist him self declareth.

Vno vendibili suspensa hedera
 nihil opus.

Wine that is saleable & good needeth
 no bushe oz garlande of yuie to be
 hanged befoze. Like as men will loke
 out good wine, thoughe there be no
 signe at al to directe & appointe them
 where it is to be solde; so all good
 thinges

things neede no commendacion of any outwarde badge or token. Good marchaundise, & also pure and sub-
 stanciall thinges of what kinde, so euer they be, do prayse them selues. The English Proverbe is this; Good wine needeth no signe.

Timidi nunq̄ statuerūt ad trophēū.

Cowardes yet neuer wan a filde, or neuer had the victorie. In olde time they that had gotten the victorie in battell were wonte to erecte and set vp some greate stone pillar or other thing for a signe of victorie, which marke they called Trophæum. Nowe suche as be cowardes, and which cast many perilles & doubtles, shall neuer come to this glozie, forasmuch as such exceedinge renowne and glozie, can not happen without great perilles and daungers. And as it is to be thoughte of the euentes and chaunces in warres, so it is of all other valiaunte and hardie enterprises

Prouerbes

enterprises. Wee haue a Prouerbe
in Englishe whiche is of like sence
with this Laten Prouerbe, albeit it
be not so clenly, which is this. ~~Soft
heart neuer inperit~~

Ne quere mollia, ne tibi con-
tingant duria.

Seke not softe thinges lest hard
thinges happen vnto the. It is com-
monly sene, that they which vnmea-
surable seke pleasures, do fall, ere
they be ware, into bitter and harde
greaunces.

Pluris est oculatus testis, vnus-
quam auriti decem.

On eye witnesse, is of moze va-
lue, then tenne are witnessses, that
is to say. Farre moze credite is to be
giuen to suche as report the thinge
they salve with their eyes, than to
such as speake, but by heare say.

Multitudo imperatorum Ca-
riam perdidit.


The

The multitude of rulers destroyed
the countrey of Caria. This coun-
trei was sometime a very flourishing
realme, and by the discorde and dis-
sention of y^e citizens amonges them-
selues, while euerie man stroue to
be a Lorde, it was brought at last to
a thinge of naught. Wherfore this
Prouerbe aduertiseth vs, that no-
thinge is more noysome, nor more
pestiferous to a cōmon weale, then
the ouer muche libertie of a multi-
tude, wher no man chieflie is obeyed,
but euerie man doth as him listeth.
This vnlesfull libertie or licence of
the multitude is called an Anarchie. *Anarchie.*
A mischief surely in maner worse
then any Tyrannie.

Coeno puram aquam turbans,
nunquam inuenies potum.

If thou trouble the pure water
with the mier, thou shalt neuer find
drinke. This Prouerbe is wonte to
be sayde, when the thinges which of
F. i. them


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them selues be verie good, a man marreth with the medley of thinges that be nought. As if a man would depzaue the moste excellent facultie of Deuinitie, with Hereticall opinions, or with filthinesse of wordes, or finally with any pzophane & straunge doctrines.

Sustine & abstine.

Susteyne and absteyne. This sentence is worthe to be witten vpon all dozes, postes, walles, yea, & in euery cozner wheresoeuer a man casteth his eye. The authoz of it is **Epictetus.** Epictetus a noble Philosopher, by whiche two wordes he hath compzised all that pertayne to the felicitie of mans life, & that, that other Philosphers coulde skarce declare in so many great volumes, hath he declared by these two wordes (susteyne and absteyne.) By the first we be taught, strongly to beare aduersitie, and by the seconde to absteyne from all



all vnlesfull pleasures and pastimes.

Naturam expellas furca, ta Horace.

men vsque recurret.

Thrust out nature with a crotch,
yet wil she still runne backe againe.
It is an harde thinge doubtles, to
strive againste nature. A croked
bough of a tree, be it neuer so muche
bziuen an other way with a forke, or
crotch, yet if thou ones take awaye
the forke, anone it returneth to the
owne nature and course againe. So
in like wise, if man contrarie to his
nature and bzinginge bp, take vpon
him an other person either for feare
or for shame, or for som other cause,
let an occasion be offerde, and anon
he returneth to his owne manners
and nature.

If he hope, that he shall not be
espied (saith Terence) againe he com-
meth to his owne disposicion and in-
clinacion: as he y feareth to commit
offences not for any loue, he hath
to vertue, but for feare of the staffe

*Si sperat
forciam
rursum ad
ingenium
redit.*

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Pindarus.

of Swoorde, take me away the staffe
 of Swoorde, and forth with ye shall see
 him returne to his olde kinde, For
 assuredly theyr kinde and naturall
 inclination (sayeth Pindarus) can
 neither the craftie Fox, neither the
 wilde Lion chaunge. For same thou
 neuer so much the Lion, he will still
 returne to his natie fierenes, ney-
 ther wil the Fox by any meanes for-
 get her naturall wilines, be she ne-
 uer so much mekened & made tame.

Ouium nullus vsus, si Pastor
 absit.

There is no goodnes of shepe, if
 the shepherde be away. Seruaun-
 tes do nothing well, where the mai-
 ster is absent. Scollers do no good,
 when the teacher is gone.

That commonaltie is nothinge
 worth, that is not gouerned by the
 authoritie of a Prince. In summa,
 where is an Anarchie and no Mo-
 narchie, I meane, where one hedde
 and

and ruler is not ; but euery man as
a Lord doth what him lusteth, there
is nothinge well done.

*Parit puella, etiam si male adsit
viro.*

A yonge woman or wenche bring-
geth lightlie forth childe, although
she be not half wel knowen of man.
The cause hereof is, that youthe is
much moze redie to conceyue then
age. Semblable, a fine witte that is
redye to take any thinge is taught
anon, though he hath but an euill
maister. And so of all other thinges.

*Non decet principum solidam
domine noctem.*

It is not seeminge for a Capitaine
or Ruler, to sleepe al the houle night.
This Proverbe monetheth, that vi-
gilancie & busle reuoluinge of minde
both most of all become Capitaines,
Princes, Magistrates, and Rulers,
whiche sustaine so great a burthen

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of businesſes vppon their ſhoulders.

Fœlix, qui nihil debet.

Plutarche
de vitandis
vſuris.

Happy is he that oweth nothinge.
This Prouerbe he ſhall finde true,
and true againe, whiche ones hath
taſted, what it is to be indebted. He
that hath not taſted, let him reade
Plutarche, and how wretched a thinge
it is to owe, he ſhall eaſely eſpie. For
what is moze miſerable, then ſo oft
to be aſhamed, ſo oft to flee thy cre-
ditours ſight, to hide thy ſelf, to lye,
to diſſemble, now lamẽtable to ſub-
mit thy ſelf, now to ſal to entreatie,
nowe openly to be called vppon in
Courtes, to be ſhunned, to be gaſed
vppon, to be marked with the finger
as thou paſſeſt by, and ſhortly to con-
clude, not to be thine owne man nor
vnder thine owne power. For all
theſe & with theſe many other incō-
modities doth debt bringe w it. The
english prouerbe alſo teſtifieth: y he y
goeth a borrowing, goeth a ſorrowing.

In

In magnis & voluisse sat est.

In great matters it euen sufficeth that a man hath willed. Will otherwhiles namelie in thinges that passe a mans power, deserueth great prayse & commendacion, although his enterpryse take not effecte.

Viri infortunati procul amici.

The friendes of an infortunate person be farre of. When Fortune ones beginneth to fayle thee, anone thy friendes are gone.

Venter auribus caret.

The bely hath no eares. When the belyes matter is in hande, honest reasons be not admitted, neither harde.

Præsentem fortunam boni consule.

Take in good worth thy present fortune.

Qui è nuce nucleum esse vult,

Plautus.

frangit nucem.

He that will eate the carnel out of


F.iiii.

the

Prouerbes

the nutte, break eth the nutte. He that loke for profite, may not flee labours. This Prouerbe therfore is against idle personnes, whiche flee paines, who be very well resembled to cattes by the English Prouerbe, saieing thus. The catte wil fish eate, but she will not her fete wette.

Obsequium amicos, veritas odium parit.



Flatterie and folowinge of mens mindes getteth friedes, where speaking of trowth geðreth hatred. Such is now and euer had been the fascion of the worlde, that who telleth the trowth, is for most part hated, and he that can flatter and say as I say, shal be mine owne whit sonne. Our English Prouerbe agreeth with the same. He that will in Court dwell, must needes currie fabel. And ye shal vnderstand that fabel is an olde English woꝛde, and signified as much as fauour doth now a dayes.

Omnia

Omnia sapientibus facilia.

All thinges be easy vnto wise men.
There is nothing so harde, but with
prudent counsaile maye be brought
to passe.



Nota res mala, optima.

An euill thinge knowen is best. It
is good keeping of a shrew that a man
knoweth. For whan one is ones ac-
customed to a shrew or any other in-
commoditie, what so euer it be, it is
no grieve.

Multi te oderint, si te ipsum

amas.

Many shal hate thee, if thou loue thy
self. Undoubtedly, nothing is more
hurtfull to a man, then selfe loue is,
neyther is it possible, but that he
must needs displease manie, that
pleaseth himselfe, and standeth best
in his owne conceite.

Qui nimium properat, serius

absoluit.

He

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**He that hasteth ouer faste, maketh
an ende the later.ouer much in no-
thing is commendable.**

Terence.

**Quando id fieri non potest quod
vis, id velis quod possis.**

**Whan that thinge can not be done
that thou wouldest, will that thou
cannest.**

**Boni pastoris est tondere pecus,
non deglubere.**

**It is the parte of a good shepherde
or Pastoz to sheare the shepe, and
not to plucke of theyr skynnes. This
Prouerbe did Tiberius Caesar an Em-
perour of Rome aunswere to cer-
taine of his friendes, whiche coun-
sailed him to inhaunce the rentes &
exaction of suche as held of him. Also
Alexander Kinge of Macedonie surna-
med the great, whan one aduertised
him, y he might take farre greater
tributes of the cities that he had con-
quered, answered againe on this
wise.**

wise. I hate that gardiner which cut
of the herbes by the harde rotes,
meaning the same thing that Libe-
rius meant.

This Proverbe agreeth aswel vpon
Kinges and other Magistrates,
as vpon Bishoppes, Curates, and all
other Ecclesiasticall Ministers.

*Aliquid mali propter vicinum
malum.*

Evill betideth bycause of an evill
neighbour. What displeasures and
inconueniences, come to honeste
men by the occasion of evill neigh-
bours, not only histories declare, but
also daily experience teacheth. Lord
God: what personages, what fami-
lies, what cities, yea what realmes
& hole countries, haue been vtterlie
subuerted and ouerthrowen by the
malice of neighbours. Again, on
the other side, nothinge is better,
nothinge moze commodious, noz
pleasaunt, than is a good and honest
neighbour,

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neighbour, which thing is elegantly declared by our English Prouerbe, which speaketh in this wise. A nere neighbour is better then a farre friende.

Faber compedes quas fecit ipse
gestet.


The fetters that the smith hath made, let him were them him selfe. The Prouerbe whiche commonly we vse in english, for this purpose is this: such ale as he hath brewed let him drinke him selfe. Merely manie there be, which make a rod for theyr owne aske.

Polypi mentem obtine.

Obtaine the minde of the fish called Polipus. By this wee be admonished accordinge to the time to fashion our maners, and to make our semblant and countenance, whiche thinge the Poete Homere, semeth much to commend in Ulysses, whome
he

he named a personage of sundry fa-
shions. The Proverbe toke the ori-
ginal and commencement of the na-
ture of this fish, whiche as authours
writeth, do oftentimes chaunge co-
lours, and namely in feare: for whan
the fishermen go about to take and
pursue him, he cleaueth fast to the
stones and rockes in the Sea, & loke
to what stone he cleaueth vnto, he
counterfetteth and resembleth the
colour of the same in his body, to
thende, he shoulde not be appzehen-
ded of the fishermen. Nowe let no
man thinke, that by this Proverbe
is taught fowle and detestable flat-
tery, wherby some men do by their
blandishments and sugred sounge,
accommodate them selues in all
thinges to all men, or that here is
taught the vicious inequalitye of
manners, whiche the Poete Horace
doth vtterlie rebuke in his booke of
Sermons, and which the writers of
Histories do not in Catiline; and in
Anedius

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 Anedius Cassius the imperour, and to be short holy write noteth in euerie wicked person, sayeng that the soles chaungeth as doth the Moone, whereas the wise man according to the example of the Sunne, continueth alwayes one, and like to him self. For in Alcibiades a man may doubt whether the thinge be worthy of reprehension or of praise. Certes the degeneritie of his maners and witte was no lesse gracious then wonderfull. Which played so the Polip, that at Athens he would pleasauntly geste, he woulde vse merve fauntes and skoffes, he wold kepe goodly hozses, and liue minionlie and elegantlie. The same man amonges the Lacedemonians was shauen, did were a palle, washed in colde water according to theyr guise. Amonges the Thraciens he warred, and made good there. And when he came to Asaphernes, he gaue him selfe to deuotines, to softnes of livinge, and to halwtnes

habotnes of minde according to the manners of the countrie. But there is a certaine vngentle, harde & weyward simplicitie of the rude and vntaught people, whiche woulde haue euerye man liue after theyr owne fashion, and condemne what so euer like not them. *and*

Againe, there is a certaine honest reason, whereby good menne other whiles solow other mens fashions, lest eyther they shoulde be odious, or at the lest waye do no good, but rather hurte, or to the intent they might bzing them selues or others out of great daungers. As did Ulysses being with Polypheme, in counterfeytinge and dissimulinge many thinges, and amonges the woers of his wife playeng y part of a Begger. Also as Brutus did, by counterfeyting the foole. Dauid also by faining him selfe madde. Yea, and Sainste Paule also thapostle, by a certaine holy bragging glorieth in him selfe, that

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that he bled this godly wiliness, making him self of all sortes to all men, to thintent to winne all men to his maister Christ. Finallye with this Laten Prouerbe agreeth, that which is comonly in euery mans mouth in England. When thou art at Rome, do as they do at Rome. Albeit this Englishe Prouerbe is taken forth of a verse in Latine, whiche is. Cum fueris Romæ, Romano uiuito more.

Ignem igni ne addas.

Put not fier to fier. Adde not calamitie to calamitie, lest beinge already chauffed thou be yet more chauffed. Plato in his second booke of lawes, forbiddeth childzen the drinke of wine vntil they come to the age of. xviii. yeares, lest if the heate of the wine shoulde be added to the seruencie of the age, they shoulde seeme to committe fier to fier. This Prouerbe is touched in Englishe, where it is saide, that we ought not put fire to towe.

Si

Si crebro iacias, aliud alias ieceris.

He that often casteth shall sometime through one chaunce and sometime another. By this is signified y^e wee ought to assay & tempt a thinge often, and not to be forthwith wery no^r discouraged, though at one time the matter frame not acco^rdinge to our minde and expectation.

Serere ne dubites.

Doubt not to plant. But this we be taught, not to be wery no^r slouthful to achene some such thinges, wherof no losse commeth, but muche profite may procede, though not presently, yet in time comming, though not for our selues, yet at leste way for our posteritie.

Vbi timor, ibi pudor.

Where awe is, there is shamefastnes. Unto this acco^rdeth the saying of Terence. Omnes deteriores sumus licentia. We be al the worse by ouermuch

G.

luf.

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sufferaunce to do what we lust. And
again we se y the most part of men
absteineth from transgression of the
law and enozmities for feare of pu-
nishment.

*Festo die si quid prodegeris, pro fe-
sto egere liceat, nisi peperceris.*

If on the holy day ye make waste
ye may on the working day go a beg-
ging: onles ye spare the better. This
is the sentence of the Poete Plau-
tus, wherby wee be admonished not
to vse excesse in fare ne yet in appa-
rell, in solemne and feastfull dayes
as the common sorte of people doth.

Ignavi vertitur color.

The Cowarde chaungeth colours.
Where as the wise man and hardy
feareth nothing at al of such thinges
as the common sort of men dzedeth,
no he feareth not death, but in an
honest and iust quarel is most ready
constantly to hazarde his life, and all
that he hath.

Minutula

Minutula pluuia imbrem parit.

A missetling raine gendzeth a great weate. And as wee commonly say in Englishe : Manye a litle maketh a greate . This Proverbe also hath place, where we declare that a thing whiche at the beginning is litle, groweth still greater and greater.

Hostium munera, non munera.

The giftes of enemies be no giftes. The opinion of them in olde time was , that amonges all other thinges men ought to obshue , and marke of whom they receiue giftes or presentes, for asmuch as those giftes , whiche come from them that would vs no good, do oftentimes turne to oure destruction and vtter vndoinge , as by many examples , my authoꝝ Erasmus confirmeth. Neuertheles , he calleth this opinion but a supersticion , willinge vs, not withstandinge to marke diligentlie

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what thei be that would giue vs any thing, seing that the Prouerbs euen of Holy Scripture commaunde vs that wee be not to sure and carelesse of our reconciledemie.

Finem vitæ specta.

Marke the ende of the life. The Hystorie how the wyse Salomon answered kynge Cresus, that no man could be named happy, til he had happily and prosperously passed the course of his life, is very common. And they that haue not heard it, may reade it in my booke intituled the Garden of Wisdom. Where it is at large declared. This Prouerb also is confirmed by our English prouerbe, which saith: At euen men should the fayze day prayse. As who should say: before night become, we cannot praise the fayzenesse of the daye, because there may come in an houre, y cam not all the day before. And euen so it is of mans life.

Sub

Sub ipsius iudicio forex parit.

The Kat dieth by utteryng of her self. This Proverbe toke the beginning of the propertie of this vermin For the Kattes be wonte to make a noyse muche moze than mice do, & do moze rüble about, & make a noysom crieng while they know cādels endes oꝝ such other trifels to whiche noyse many men harkeninge forth with though it be in the darke night throw at them, & so kill them. Semblably many men and women there be which by theyꝝ owne noyse, and be wzaieng of thē selues, seke their owne bande and destruction.

Generasioris arboris statim plantacum fructu est.

The plante oꝝ grasse of a gentle tree beareth frute anone: By this is mente the pꝛegnaunte and noble wittes be quickelye ripe, and bzyng forth god frute foꝝ the common wealth.

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Non est cuiuslibet Corinthum
appellere.

It is not for euerie man to arrive
at Corinth. The occasion of this pro-
uerbe grew after the minde of some
men, of the harde and daungerous
arrival at y^e port of Corinth. Other
there be which refer the originall of
this Prouerbe to the faire Lais, an
harlot of great name, whiche dwelt
at the said Citie of Corinth. For this
Lais, for the excellencie of her be-
autie and her swete interteinment
of her louers, gained great summes
of mony, and very great resort was
vnto her, even of the richest & most
noble personages of al Grece, but
none was receiued, if he gaue not
that hier and price that she deman-
ded. For she asked an exceeding
great quantitie of money. And here
of they say arose this Prouerbe. It
is not for every man to arrive at Co-
rinth, forasmuch as he sailed thether
to

fo Lais in vaine, whiche coulde not
geue her, her owne as king. So that
this Proverbe is of like sense, with
that our English Proverbe, whiche
saith. Euery mā may not be a Lord.

Sub omni lapide scorpius dormit.

Under euery stone slepeth a scor-
pion. This Proverbe admonisheth
vs, that wee speake not rashely and
vnadvisedlie amonges captious and
calumnious persons. For what so
euer wee touch, it is to be feared, y
they will bite it. Now certaine it is,
that the Scorpions be wonte in di-
uerse countreyes beyond the sea, to
lye lurkinge vnder stones, whiche
stones, so sone as a man vnware,
take vp, forthwith he receyueh a
wounde of the Scorpion.

Nihil Graculo cum fidibus.


The Jay is vnnmete for a fiddell, as
who should say, what make foles &
vnlearned persones w good letters.

G.iiii. For

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For the Iaye is a b2id of a foolish and
yzksun chateringe, and also loueth
assembles of suche as be of the like
kinde, be reason wherof though mu-
tual chatteringe the noyse is y more
odious and greuouse. On the other
side the fiddell, harpe, or any other
musicall instrumente requireth si-
lence and attent audience. Aulus
Gellius applieth this Prouerbe be-
rie featlie, to these grosse and rude
men, haters of all humanitie & good
letters, which be wonte to skorne al
good learninge, and the studentes of
the same.

Ita fugias, ne præter casam.



So flee that thou runne not passe
thy cotage. By this wee be taught,
that wee shoulde not so flee one vice
that wee runne into an other. For
some there be, whiche thzough the
heat of fleing, ouerpasse also those
thinges, where they might haue co-
modiously rested.

Flamma

117 Flamma fumo est proxima.

The flame is next to the smoke. This Proverbe teachethe vs, that perill and daunger ought in time to be fledde, and that he whiche would eschue euill, must first eschue the occasion of euill, accordinge to our English Proverbe. He that wil no hurt do, must do nothinge that long there to. As for exemple. He that would not be euill corrupted, let him abstaine from the companie of naughtie personnes, he that will not lye with hoozes, let him abstaine from kissinges and other wanton interteinmentes.

301 Crambe bis posita mors est.

Crambe twice sod is death. This Crambe is a certaine kinde of wort, or after the minde of Athaneus. Crambe in olde time was all one with that, which the Latine men call Raphanus. And we call Radishe. Now this Crambe was in olde time much used

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used in feast and bankettes, but if it were twice sod, it was so lothed and abhorred, that the Grekes made a Prouerbe on it. For as often as they would signifie a thinge againe, and againe repeted not without tediousnes and greuaunce, they saide forthwith in their langage. Crambe twice serued is death.

Sep̄ etiam stultus fuit oportuna locutus.

Oftentimes euen the foole hitteth the nayle on the dead, and speaketh thinges in place. This Prouerbe admonisheth vs, not to reiecte ne despise an holosome and right sentence, spoken otherwhiles oute of a rude felowes mouth.

Silentii tutum premium.

There is a sure rewarde of silence. For verely by silence no man offendeth, but by speakinge oftentimes. Our English Prouerbe saith.

In

In litle medlinge lieth great ease.

Salem & mensam ne prætereas.

**Waste not ouer salt & the table, as
who should say, neglect not the com-
panie of friendes, or bzeake not the
law of amitie. For with these things
in olde time were friendes reconci-
led, and kept mutuall feastes & ban-
kettes one with another.**

Dii facientes adiuuant.

**The Goddes do helpe the doers.
Hereby is mente, that the heauenly
power is an ayde and helpe, not to
loyterers and idle persons, but to la-
bozious and paineful folke, and such
as put to their own good willes.**

*Non omnino temere est, quod
vulgo dictitant.*

**That whiche in euery mans
mouth, is not spoken without cause.
By this prouerbe wæ be taught to
be very ware and circumspecte, that
wæ runne not into the spæche of the
people**

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people thzough our vndiscretenesse,
though it be without iust cause and
falsely. The English Prouerbe saith
thus: It is like to be true that euery
man saith.

Domum cum facis ne relinquo
impolitam.

When thou makest an house leaue
it not vnfinished. By this we be bid-
den, that what so euer matter or af-
fayres we once beginne, we byng
the same to a perfecte and full ende.

Heroum filii noxæ.

The children of most renowned
and noble personages, be for moſte
part destructions to a cōmon welth.
Whereby our elders haue obserued
from time to time, that the children
of most excellent and wise men haue
growne much out of kinde from the
vertues and pꝛowesse of theyꝝ pꝛo-
genitours. And therfoze Demosthe-
nes imputed this thing to a certayne
fatal destenie. Also Clius spartanus
setteth

setteth forth this matter with many
 examples, declaring that commonly
 it cometh to passe, that suche per-
 sonnes as be notable and excellent
 eyther in vertue, in learninge, or in
 the giffes of fortune haue eyther had
 no childzen at al, or els haue left such
 behind them, as it had bene better
 for the common welth they had died
 without childzen. Finallie our com-
 mon English Proverbe saith, that
 the wisest men haue most soles to
 their childzen.

Domesticum thesaurum calum-
 niari turpe est.

It is a foule thinge for a man to
 flaunder the treasure or thinges of
 his owne house. We haue a very
 pretie Proverbe in Englishe whiche
 we vse in y same sence. It is an euill
 byrde, that defileth her owne nest.

Nostris ipsorum alis capimur.

We be taken with our own fethers
 This

Prouerbes

This Prouerbe riseth of the fable that sheweth howe the Eagle which was stricken through with an arow, whan she saie the arowe made of birdes fethers, wherewith she was wounded, said. *Uæ* be now caught not of others, but euen of our owne fethers. It is applied vpon them, which minister the occasion of theyr owne mischiefe and trouble, like to the English Prouerbe; hath made a rod for his owne arse.

Neque mel, neque apes.

I haue neither honie, noz bees. As who should say: I haue no hony, because I haue no bees, noz will not take the paines, to kepe and abide the bitinge and stinginge of them. To this agreeth that is commonlie sayde. *Dulcia non meruit, qui non gustauit amara.* That is to say, he hath not deserved the swete, whiche hath not tasted the sowre. Also an other Prouerbe saith. The catte woulde fische
eate,

rate, but shee will not her feete
weate.

Tussis pro crepitu.

A cloke for the rayne. The Latin
Proverbe rose of them, which with
a lowde coughe or hem, hide and dis-
semble their fartinges, which kinde
of people euen this day not without
great laughter be found out. And it
may be applied vppon him, whiche
couereth his faulte or frailltie with
some other thing. As if a man being
taken in the house of a fayre Wo-
man, which had not good name, say-
neth that he came thether, to haue a
shyrte made of her, or for other af-
fares. This is a cloke for the rayne.

Fertilior seges est alieno semper
in auro.

The corne in an other mans ground,
semeth euermore fertil and plenti-
full then doth oure owne. By this

is

Prouerbes

is noted the lightenesse, newe fang-
gelnesse and constancie of mankind,
which este meth euen straunge things
better then his owne.

Fecem bibat, qui vinum bibit.

He that hath dzonke the wine, let
him dzinke the dregges. He þ hath
had the vse & fruicion of the swete,
let him be contente to take som part
of the solwe.

Tecum habita.

Dwell with thy selfe: That is to
say, measure thy selfe by thine owne
substance. And knowing aswell thy
vices as they good qualities, behaue
thy self in euerie thinge accoꝝdingly.

Tuo te pede metire.

Measure your selfe by your owne
fote. The painters and caruers of
Images holde opinion, that the iust
measure of euerie man consisteth in
seuen of his owne fete. By this Pro-
uerbe wee be therfoze warned, that
wee

Wee vllate not oure selues beyonde
our condition and state ; neither yet
esteeme our selues by the prayses of
flatterours, or opinion of the people
or by fauour of false fortune ; but
only by oure propre and true qualite-
ties.

Non videmus mantica quod in
tergo est.

Wee loke not what is in the wallet
behinde. Clope the wyter of fables
feyned that euery man and women
hath a wallet, wherof the one parte
hanged befoze vs on our brest , and
the other behinde vs on oure shoul-
ders. But into the side whiche han-
geth befoze our eyeen , wee put other
mens faultes, and our owne faultes
wee put in the part behinde. By this
he signifieth , that wee will easelie
espy faultes in other men , but at
our owne , wee be wonte to winke.
And accoordinge to the Euangelicall
Proouerbe, we can see a mote in other

h.i.

mens

Proverbes

mens eyes, where in our owne we
can not espie a greate beame.

Intra tuam pelliculam te contine.

Kepe you within your owne skinne.
The fable out of whiche this Pro-
uerbe is thought to be taken, is this.
A certaine Asse beinge wery of his
owne state, and enuyenge the high
state of the Lyon, had gotten, I can
not tell where a Lions skin, and gat
it vppon his backe, and so for a cer-
taine season was esteemed and taken
for a Lyon indeede, till at last, after
he was espied to be an Asse, and so
known of the men of the countrey,
he was not onely laughed to skorne,
and shaken out of the straunge and
vnnmete skinne, but also was all to
beaten of the paylantes till he gro-
ned againe. This good gat the Asse
because he woulde not kepe him in
his owne skinne. So wee be admo-
nished that forgetting our owne state
& powers, wee go not aboute higher
thinges than aperteineth to our ha-
bilitie,

bilite. Let euery man obserue, and try him self wherunto he is naturally inclined and disposed. For surely he that is contrarie to his allotment and calling wil set vpon great thinges, must needes be espied, and so be thzowen downe againe to his great confusion.

In vino veritas.

In wine is trouth. Merely large drinkeing and especiallie of wine taketh awaye the cloke and dissimulation of mans minde, and what so euer lieth hidde in the best, it bringeth to lighte. Furthermoze Plinie a great learned man writeth, that wine so much bewrayeth the secretes of the mind, that there haue been men, which in theyr large and mery drinkeinge haue vttered theyr owne bane and destruction. Our common Proouerbe agreeth here vnto whiche saieth. Children, drunkers, & foles, can not lye.

H.ii.

Omnia

Prouerbes

Omnia idem puluis.

All is one self dust or ashes. From earth we came, and to earth we shall. Yea the scripture saith that ashes we be, and to ashes we shall reuerte. Nowe amonges ashes or dust I pray you, what greate difference is ther? How will ye discerne the ashes of a Kinge, of an Emperour, of a Duke, of a great Bishop, from the Ashes of a cobbler, yea of a begger.

Curus bouem trahit.

Here We set the cart before the horse. This Prouerbe hath place in thinges done preposteriously, cleane contrariely, and arsy versy as they say. As for exemple, if a wife would rule her Husbande, if the scolar would teache his maister, if the commons would tel the Prince, what he had to do, finallie if the affection or sensualite would guide reason, as alake
for

foz pitie in these cases , and in many
other moze, it is oft sene.

Ad equis ad asinos.

Promoted oꝛ descended out of the
hall into the kitchen. This is, where
a man is brought frō a better state,
study, office, oꝛ kinde, of livinge to a
woꝛse.

Ripedum nequissimus.

The starkest knave that goeth on
two legges. This is spoken of a ve-
ry euill disposed person , and whiche
in lewdnes passeth the verye brute
beastes.

Canis vindictam.

A dogge hath a day. There is none
so vile noꝛ simple a person , but at
one time oꝛ other maye auenge him-
selfe of wronges done vnto him.
Wherfoze it is a wise mans part to
contemne no man.

Ante victoriam encomium canis.

H.iii.

Pe

Prouerbes

He triumphe befoze the victorie:
Such there be not a few which glo-
ry of thinges to sone, befoze they
haue fully bzought them to effecte.

Velocem tardus assequitur.

The slowe ouertaketh the swifte.
The Poete Homere writeth howe
haltinge Alcane, what time he sus-
pected his wife Venus to haue vsed
in his abience ouermuch familiaritie
with Mars, inuented this craft and
politic to take them together with
the manner. He made by his craft
litle pretie chaines so subtil and fine,
that they coulde not be well espied,
with whiche chaynes after that he
had ouerspyed his bedde, he made as
though he should go forth vpon some
busines, and so departed. Forthwith
Mars and Venus be gotten to the
same bed together after theyr accu-
stomed fashion. But anone while
they were euen in y^e middes of their
paliaunce, & the moze they ruffled
the

the more they wrapped them selues
in bondes, so suddenly Vulcan her
husbande returneth, and takinge
hent in the manner, calleth all the
gods to wonder vppon them. Thus
Mars which was counted the swif-
test and moſte hardie of all, was by
Vulcan whiche was halt and lame,
taught through pollicie and craft.

*Intempestiua beneuolencia nihil
a similitate differt.*

Unseasonable frendship differeth
litle from enmitie. Many there be
which while they studie to do a man
good do him muche harme, or other-
wise be moleſte and greuous vnto
him, forasmuch as they haue no re-
ſpecte ne consideration of the time.

Leonina Societas.

The felowship of a Lion. For the de-
claration of this prouerbe I must re-
herſe vnto you a fable of eſope which

Prouerbes

is this. The Lion, the Ass, and the
 Foxe entred into a certaine felow-
 ship together, so that, what so euer
 they shoulde take in hunting, should
 be deuided amonges them. When
 now they had gotte a good praye, the
 Lion bad the Ass to make perticion
 betwene them. The Ass being but
 a blunt and dull beaste deuided the
 boty into .iii. egall partes. Whereat
 the Lion beinge soze displeased and
 angrie, that he had no better portion
 than the rest, runneth vpon the Ass,
 and teareth him in peces. Whiche
 done and the Foxe only being left be-
 hind, he commaundeth him to make
 perticion a new. The Foxe assigned
 well nere the hole pray to the Lion,
 leauinge to him self a very little por-
 tion. Pe mary (quod the Lion) I can
 the good thanke, thou haste made a
 wonderous good and right portion,
 whc taught thee this way to deuide:
 The Foxe answered. Verelie Syr
 Lion (quod the Foxe) that did the cala-
 mitie

middle of y^e Affe. By this we be taught
not to entre into societie with oure
betters, or if by negligence or casu-
altie wee do, that wee do accordinge
to the exemple of the Fore, departe
with som portion of our owne right
vnto them, lest wee lose life and all
together.

*Non bene cum sociis, regna Ve-
nusque manent.*

Loue ne lordship, wol no feloship,
that is to say: The nature of man or
Woman is suche, that like as he or
she, can not abide any other to loue
the same person, y^e he or she loueth.
So also he can not wel indure in his
hart, an other to be ioynd with him
in imperie or gouernaunce, but co-
ueteth aswell in the one, as in the
other to be alone.

Da mutuum testimonium.

Claw me, claw thee. Beare witnes
with me, and I will beare witnes
with thee. But against these sorts of
person

Prouerbes 10

persons, whiche be wont to beare
recorde one with an other, wee haue
an other propre English Prouerbe
to cast them in the teeth with, and to
elude their mutual testimonie when
we aunswere againe, and say, Aske
my felowe if I be a theefe.

Mutuum Muli scabunt.

One moule claweth an other. This
is of like sence with that befoze.

Ferrum ferro acuitur.

Yron whetteth yron. This Pro-
uerbe of Salomon is also of y same
signification with the other befoze
remembred.

Aequalem tibi vxorem quaere.

Marry thy like. What inconuenien-
ces proceede of vnegall mariages,
as when the olde persone marieth
with the yonge, the poore with the
riche, the ignoble with the noble,
who seeth not?

Spartam

Spartam nactus es, hanc orna.

Ye haue gotten the countrie of La-
cedemon, now see ye employe your
studie to adourne and furnishe the
same. This Proverbe teacheth vs,
y what so euer ministracion, office,
house, land or prouince we chaunce
to obtaine or come by, we shoulde
applie & accomodate our selues to y
same, & beare our selues accoordinge
to y dignite therof, & go no further.
Let the priuate person do as beco-
meth a priuate person, & not medle
with Princes matters. Art thou a
courtier, then play the courtier. Art
thou a Curate or person, exercise
the office of a Curate. If ye be a
Bishoppe, do as apperteineth to a
Bishop. If ye be a iudge, shew your
selfe neyther friende nor foe but a
iudge. Finallie let euerie man be
content with his allottement. For
like as a skilfull pilote or Gouer-
noure of a ship in euerye tempest,
playeth the good pilote, so in
like

Prouerbes

like maner a wise man in all states
and fortunes, beare him self wiselie.
Thou hast the world at will, goodes
and landes plentifulle, administre
them prudentlie and wiselie. Thou
hast it not, vse the commodities of
pouertie. Thou hast learning, vse it,
to liue well. Thou hast it not, beere
not thy self, goodnes sufficeth for the
obtaining of everlasting health. The
olde painters painted Venus in such
sorte, that with her feete she trode
vppon a snail, signifieng that a good
housewife oughte to kepe at home, &
go litle abroad, for asmuch as her of-
fice consisteth in the house. Now,
that a litle well furnished, is better
then a great deale unfurnished and
neglected, declareth also the English
by worde, whiche saith in this wise.
A litle house well filled,
A litle ground wel filled, } is
And a litle wife wel willed, } best.

Canes timidi vehementis latrant.

Fearefull

Fearefull dogges do barke the so-
rer. Greate bzaggers commonly be
least fighters, and most colwardes,
euen as the most barking dogges be
foz the most part lest biters.

Dulce bellum inexpertis.

Batell is a swete thinge, to them
that neuer assayed it. He that listeth
to know moze of this Prouerbe, let
him go to Erasmus, which handleth
in his Chiliades, this Prouerbe both
right copiously, and also eloquent.

Domum quodcunque dat aliquis
proba.

What gift so euer one giueth, the
allow it, and take in worth. A giuen
horse (wee say) may not be loked in
the mouth.

Cura esse quod audis. Horace.


Se thou be that thou art repo-
sed and bozne in hande to be. Riche
men foz the most part are praysed of
the poze, & called wise, iust, honest,
learned

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learned, godly, and all that good is.
Now Horace biddeth them loke and
put their diligēce, that they become
suche persons indeede, as they beare
them selues bzuted, and bozne in
hande.

Mulierem ornat silentium.

Silence garnisheth a Woman.



Assuredlie there is no tyte, no appa-
raile y better becometh a Woman
then silence. Which thinge also the
Apostle Paule requireth, while he
forbiddeth Women in the Church
or congregacion to speake, but wil-
leth them to aske theyr hus bandes
at home, if they be in doubt of any
thinge.

Cato. Quod opus non est, esse carum est.

That needeth not, it is to deare of a
farding. Cato (which is thauthour of
this Prouerbe) amonges his other
preceptes and lessons of hus bandry
tebeth y hus band man to be a seller
& no bier, & to bye onely such things

as he must needes vse. For such thinges, (quod he) as thou needest not be ouer dere of a farthinge, as who shoulde saye, be a thinge neuer so cheapely bought, yet it is deare, if it be not necessarie.

Grata breuitas.

Shortnes is acceptable. Unto litle thinges is a certaine grace annexed. Some thinges do please men by reason of the greatnes and quantitie. Againe there be other thinges whiche euen for that very cause be acceptable, and had in price, bycause they be litle. The English prouerbe is thus pronounced. Short and swete.

The grace
of brieftnes.

Non est beatus esse qui se nesciat.

He is not happy that knoweth not him self happy.

Amicus certus in re incerta cernitur.

A frende certaine is espied in a thing incertaine,

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incertaine, that is to say, in aduersitie, where a mā's matters are incōstant, doubtfull, and full of daunger. And therfore yf thou wilt do wel, do as the english prouerbe biddeth the. **Proue thy friēd, ere thou haue nede.**

Terence. **Auarus nisi cum moritur, nil recte facit.**

A couetouse man doth no man good, but whan he dieth. They that giue them selues onlie to the houndinge bp of money, be profitable to no body while they liue. Only theyr death bzingeth pleasure and profite to theyr heyres and executors.

Sapiens sua bona secum fert.

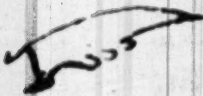
The wise man carieth about with him his goodes. By this is signified, that those onely be indeede & truely ours, which be within, as learning and vertue.

Nihil ad Permenonis suum.

Nothinge to Parmendes sowe, occasion

ration of this Proverbe was this:
There was a certaine man called
Parmeno, who was of that sorte of
men, whiche also in oure times be
wonte so featlie to counterfaite and
repzeſent ſondry voyces, aswell of
men as of beaſtes, that they that
hearde him and ſaw him not, would
haue thought them true voyces and
not counterfaiſed. In which kinde of
paſſtime there be many that delite
excedinglie muche. This Parmeno
then as he was by this ſcate & quali-
tie very acceptable and pleaſaunt to
the people: ſo his fame and bꝛute foꝝ
his excellencie in this behalfe, did not
a litle floꝛiſh aboue the reſt. Where-
foꝝe whan diuerſe other foꝝ gaires
ſake ſtudied to coũterfaite the ſame,
and to repzeſente the gruntinge of
the ſow, as did Parmeno, anone the
people were wonte to crye. Well
done, but nothinge to Parmenos
ſow. Now a certaine wittie ſelow,
eſpienge that the iudgement of the
A.i. people

Prouerbes.



people proceeded rather of Imagina-
cion than of trouth, & carieng vnder
his clothes a very pigge indeede, hid
him selfe from the peoples sight as y
manner was. Forthwith the Pigge
crieth. The people thinking it to be
but a counterfaite boyce, began ac-
cordinge to theyr manner to crye.
Tush, what is this to Parmenos
pigge: Here y felow bringing forth
out of his clothes the very pigge in
deede, & openlie shewing it to them
al, dasheth their foolish iudgment. As-
suredly such a fonde beast is the peo-
ple, that the thinge that they ones
take into their heades, be the con-
trary neuer so apparant, they stif-
felie vpholde.

Amicorum omnia sunt
communia.

Amonges friendes all thinges be
commune. The Authour of this
prouerbe is Pythagoras an auncient
Philosopher

Philosopher. Neither did he onely
 speake it, but also brought in suche a
 certaine communion of life & goodes,
 as Christ would haue vsed amonges
 al Christians. For as many as were
 admitted of him into the felowship
 and companie of his doctrine, all the
 money & substaunce they had : they
 laide it together, whiche thinge not
 only in worde, but also in deede was
 cœnobium. Certes, this communion
 of those Heathen Pythagorians re-
 sembled muche better that commu-
 nion vsed in the p̄mative Church
 amonges the Apostles, than doth
 eyther our Monkry at this day, or
 the wicked Anabaptistickall secte,
 whiche will haue no Rulers, no
 order, but whiche go aboute to di-
 sturbe the hole world with horrible
 confusion.

Amicitia æqualitas, amicus
 alter ipse.

Friendship (saith Pythagoras) is
 A.ii. equalitie


Prouerbes

equalitie, and all one minde oꝝ will,
and my frende is as who should say
an other I. He pronounceth also
many Enigmata oꝝ Symboles, of
whiche, I intende of some to make
here a bzief rehersall.

SIMBOLA ALIQVOT


PITHAGORAE.

Ne gustaris quibus nigra est
cauda.



Taste not (sayde Pithagoras) of
thinges that haue blacke tayles, that
is to say, medle not with naughtie
felowes, and suche as haue blacke &
diffamed maners.

Stateram ne transgrediaris.



Quergo not the beame oꝝ balaunce.
That is to say, do nothinge beside
right and equitie.

Coenici ne incidias.

Sit not vpon the measure. Eras-
mus thinketh that by this darke sen-
tence

fence is meant, we shoulde not liue
 vppon the measure or diet giuen vs,
 at other mens handes, but that eue-
 ry man by his owne industrie, and
 labour oughte to seeke him goodes
 where by he may leade a cleane and
 honest life, and not by slouthfulnes
 to haunte idlenes and other mens
 meate. For it is the fashion of a flat-
 terer and parasite to liue of an other
 mans trencher, and to haue no ho-
 nest facultie, where by thou mayst
 liue of thine owne.

Ne cuius porrigas dexteram.

Holde not forth thy hande to euery
 man. He meaneth we should not be
 aduisedlie admitte euery body into
 our frendship and familiaritie.

Arctum anulum ne gestato.

Weare no streight ringe. As who
 should say: cast not thy self into bon-
 dage, or into such a kinde of life from
 whence thou cannest not after ward

I.iii.

winde

Prouerbes


winde out thy selfe. For who so euer
weareth on his finger, a narrow and
strayght ringe, in manner layeth
bandes on him self and impzisoneth
him selfe.

Ignem gladio ne fodito.

Digge not fier with a swerde.

Here Withagoras meaneth (as
Plato expoundeth) that we shoulde
not labour in vaine to go about the
thing, that in no wise can be brought
to passe.

Cor ne edito.



Eate not thy harte (that is to say)
consume not thy self with cares and
thoughtes of worldly thinges, for
that eateth and gnaweth a mans
harte.

A fabis abstineto.

Absteyne from beanes. There be
sondyr interpretations of this Sim-
bole. But Plutarcke and Cicero thinke
beanes to be forbidden of Pirhagoras,
bycause

bycause they be windie, and do engender impure humours, and for that cause prouoke bodely lust.

Cibum in matellam ne immittas.

Put not meat into a pispot.

Plutarche expoundeth this saying thus. Cast not good sentences into the minde of a wicked person. So that it is all one in effecte with that sayeng of Christ. Cast not perles afoze swine. For speche is the meat of the minde. But this meate is corrupted and doth putrishe, if it fal into an vnsounde minde. Unto this looked the Poete Horace where he sayeth. Unless the Vessel be pure, what so euer thou powrest into it, it waxeth sowze.

*Ad finem vbi perueneris,
ne velis reuerti.*

When thou comest to þe ende, turne not backe againe. He monisbeth
I.iiii. vs,

Prouerbes

vs, that whan our time is come, and when we haue runne our course, so that we muste nowe departe this wretched worlde, we then drawe not backe againe desirouse to begin our life a new.

Tollenti onus exiliare, deponenti nequaquam.

Helpe the taker of a burthen, but not the layer downe. As who should saye. Further suche as labour to attaine to vertue, but such as be slouth full, & lay downe all honest labours, helpe not.

Hierome.

Per publicam viam ne ambules.

Walke not by the high way, that is to say, as S. Hierom expoundeth it. Follow not the errours of the people. For it is not possible, that those thinges which be best: can please the most parte of folke. This precepte of Pythagoras is not muche disagreeinge from the Euangelical doctrine

frine of Chzist, which monisheth vs Math. vii.
to flee the bzoade, and wide way that
the most part of men walke in, and
to entre into the narow and streight
way, which is litle beaten, but lea-
deth to immoztalitie and life euer-
lastinge.

Aduersus solem ne loquitur.

Speake not against the sun : that
is to say, strue not against manifest
and euident thinges. For the thinge
that is apparant, and which no man
denieth : we call as cleare as the
Sunne.


*Hirundines sub eodem tecto
ne habeas.*

Kepe no swalowes vnder the same
reufe of thy house. That is to say,
Bzing not vp , neither kepe thou
companie with suche as in thy pro-
sperite seke thy frendeship , but in
aduersitie oz whan they haue their
desire, forsake thee. The swalowes
propertie

Prouerbes

propertie is, in the springe time of the yeare to repare to a mans house and vnder his rouse to nestle, but so sone as she ones hath brought vp her younge, whan it is towarde winter: anone she forsaketh his companie without any thanks geuing or good tourne doinge for harbozing and lodginge of her. Such unkind bydes or rather beastes there be not a few in the world, which neuerthelesse, til they haue obtained theyr pray that they hunt for, pretend to beare most hartie and entier loue vnto the. But the ende declareth all.

Panem ne frangito.



Break not breade. Here he admonissheth vs (saith Erasmus) that wee break not amitie of frendship, whiche thinge is signified by bread. For in olde time it was the manner to ioyne frendship by eatinge together of breade. And therefore also

Christ

Chrift our capitaine and Sauoure
by distributing of bzeade did stabliff
and as it were consecrate perpetu-
all amitie betwene his disciples and
folowers. **W**herfoze when Pytha-
goras commaunded his disciples not
to bzeake bzeade, he meant not that
they shoulde not bzeake the bzeade,
whiche they did eate, but the thinge
whiche by bzeakinge of bzeade in
those dayes was vnderstande that
is to witte, a sure and perpetuall a-
mitie and loue betwene them selues
what shall I say: Chzisten men be in
dæde bzeakers, but no eaters of this
bzead that Pythagoras speaketh of.
What disorde, what contencion,
what moztall hatred, is betweene
Chzistians, it woulde make a true
Chzisten mans hart blede to see. And
yet Chziste with a farre greater so-
lemnitie taught his Disciples this
concorde, then euer Pythagoras
did. At a solemne souper the night
befoze his departure oute of this
worlde

Prouerbes

LUC. 22.

1. Cor. 11.

woꝝlde from vs, he toke bꝛead, and
thankes geuen, bꝛake it and saide to
his disciples, take, eat, this is my bo-
dy, which is betrayed and bꝛoken for
you. This do ye in remembꝛaunce of
me. &c. Lo with how expꝛesse and li-
uely a Sacrament he hath incorpo-
rate vs into him self. He maketh vs
al one with him, yea, & all one toge-
ther with in our selues. And yet set-
ting this most sacred Symbole and
Sacramente at nought, by malice &
discoꝝde wee disseuer our selues one
of vs from an other, yea and conse-
quently from him, that thus in his
own body hath knit vs together. Is
not the bꝛead (saith S. Paul) which wee
bꝛeake the partaking of the Loꝝdes
body: For wee beinge many be one
bꝛead & one body. Wee be all parta-
kers of one bꝛead and of one cuppe.
Chꝛist him self speakinge of Judas,
who vngentlie betrayed him sayde.
He that eateth bꝛead with me, hath
lifted vp his hele aygenst me. I pray
you

1. Cor. 10.

you , do not wee Chzisten men (at least wee which will so be called) expresse & resemble Judas : yeaerlie by this solemne Sacrament wee be incorporate in Chzist , wee be partakers of his body, wee eat the mysticall bzeade. This in outward appearance is a Symbole and argument of an exceeding vnitie and bzenninge charitie. But inwardely very Judasses , yea and outwardly to, wee lift vp our heles, wee kicke, wee spurne ayenste Chzist. Wherefore to retourne to my purpose, we be breakers & not eaters , to (speake moztetruly) wee be vnwozthy eaters of this mysticall bzeade not discerninge the Lordes body. And for this cause I meane for the pzophanacion of this Sacramente , no doubt the terrible thzeteninges that Paule speaketh of , be come vppon

vs. Many of vs be
weake and many slepe.

FINIS.